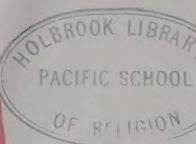
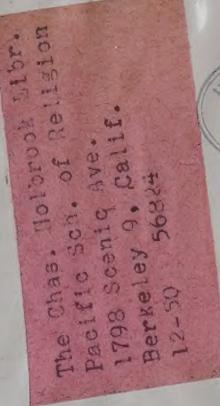


INTERNATIONAL

Journal

OF RELIGIOUS EDUCATION



FRITZ VON UHDE (GERMAN, 1848-1911)

"COME, LORD JESUS, BE OUR GUEST"

Special issue on

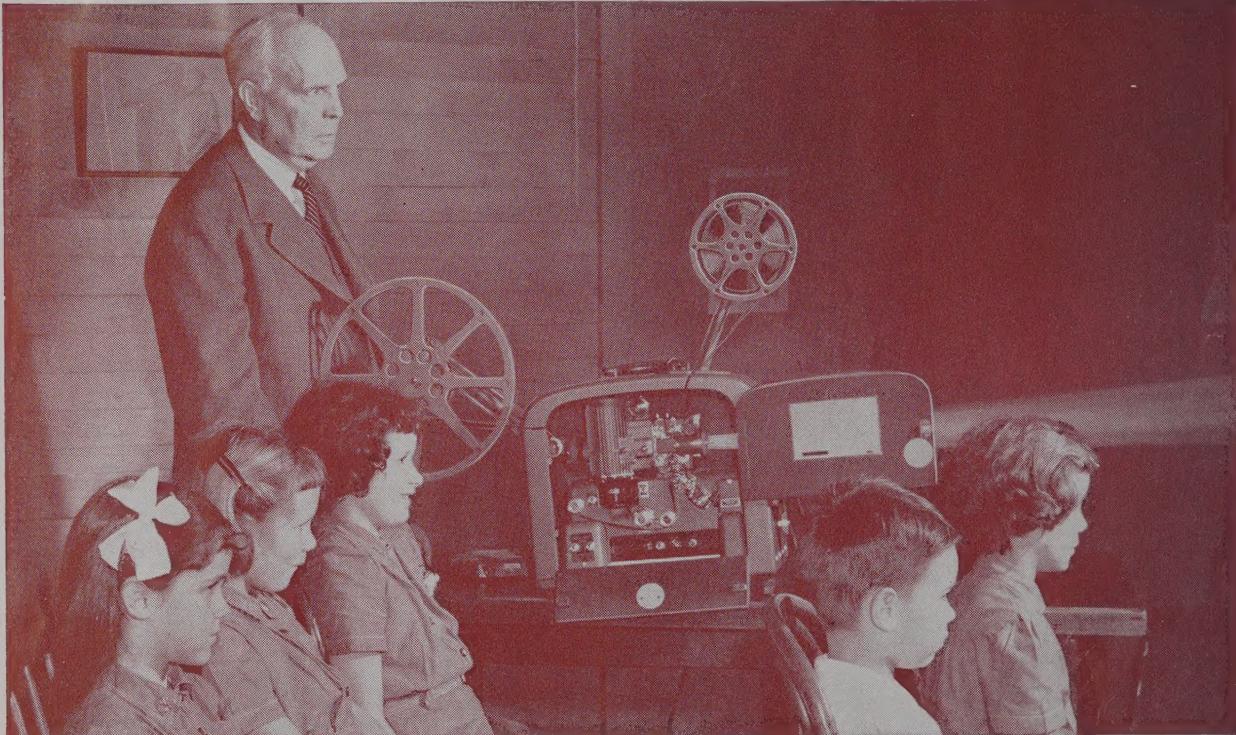
The Church's Opportunity in Family Education



OCTOBER 1950

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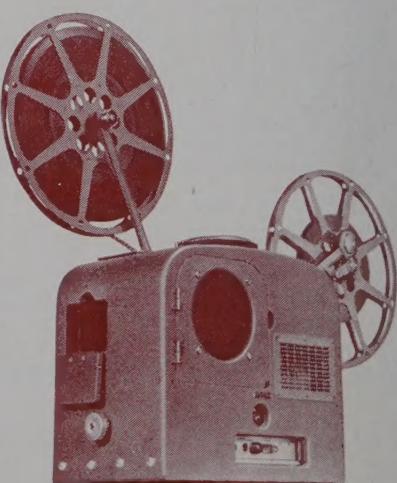
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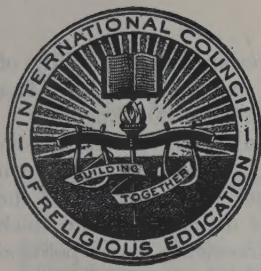
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International Journal OF RELIGIOUS EDUCATION

OCTOBER 1950

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"Come, Lord Jesus, Be Our Guest," by *Fritz Von Uhde* (German, 1848-1911). Photograph from *Three Lions*

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In Every Way

With godliness one is not necessarily
richer in money but is richer in life

By J. Carter Swaim*

FAMILY RELIGION—emphasized in this magazine this month—might take as its text I Timothy 4: 8b. RSV has it: “godliness is of value in every way.” This serves to open up for us the manifold enrichment which religion brings. KJV had it: “godliness is profitable unto all things.” Our society is so conditioned that “profitable” at once brings to mind pecuniary advantage, and one has heard the text used as if it guaranteed that the investments of the righteous would always turn out well. Those early settlers on Cape Cod would have liked that—those who, in founding the town of Sandwich, frankly declared that their purpose was “to worship God and make money.”

In point of fact, Christianity does not guarantee that our investments will turn out well, and religion is not lucrative. Old Testament worthies were puzzled as to why it was that the unrighteous could prosper. Jesus himself never had an easy time of it. His birth-place was an animal's feeding-trough; he was buried in a borrowed tomb; and in between he had “nowhere to lay his head.” The philosopher was right who observed that prosperity was the blessing of the Old Testament, adversity was the blessing of the New.

He would therefore be on the wrong track who became a Christian in the hope that it would bring him business success. If religion in this sense is not to be thought of as “profitable unto all things,” it is definitely “of value in every way,” so that the good man is always enabled to sing songs in the night, even the night of adversity. Religion does not make us rich, but it teaches us how to live richly without riches. “Godliness is of value in every way.” Con-

sider some of the ways in which it stretches narrow places into large places.

Religion delivers us from parochialism and makes us citizens of the world. Richard Hakluyt, whose three-volume work on early English voyages, published at the end of the 16th century, did so much to stimulate exploration of the new world, tells us that he first became interested in far places when a cousin called his attention to Psalm 107: 23f:

“They that go down to the sea in ships,

That do business in great waters;
These see the works of Jehovah,
And his wonders in the deep.”

It is Hakluyt who has preserved the saying of Sir Humphrey Gilbert, “We are as near to heaven by sea as by land.”

The Bible did not originate in our language, and that fact makes us sympathetic toward those from whom we are now cut off by the curse of Babel. The linguist will find his abilities extended as he brings them to a study of God's Word in the original or in one of the many versions. A professor of romance languages said that a discussion of the problems of Bible translation in his college had made it easier for his department to teach foreign tongues. Teachers of English, hearing the story of successive Bible translations, said that it had been helpful to their students to hear of how language, being a living thing, grows and changes. If there are young people in our home studying Latin, French, Spanish, or any other tongue, let us see that they have a copy of the Bible in that language. Slight turns of phrases which they discover will enlarge the understanding of all.

Historians, once primarily concerned with wars and battles, have latterly paid large attention to economic factors. History could be written around the lives of great religious leaders. No approach to 14th century Eng-

land is so rewarding as a study of John Wyclif and his aides, who first put the whole Bible into English.

Religion, too, has played a significant part in the history of our own country. Roger Williams founded the first colony of modern times in which freedom of conscience was a political reality. Called “the irrepressible democrat,” he was a deeply religious man and wrote near the end of his life: “Eternity, O Eternity! is our business.” Woodrow Wilson sought embodiment for the poet's dream of “the parliament of man, the federation of the world,” and died in serene confidence that its realization, although temporarily delayed, was inevitable. Back of this was his boyhood in a Protestant parsonage, thorough knowledge of the Bible, and an abiding conviction that God reigns.

If one is interested in college education, let him be glad for religion, which furnished the impulse for the founding of Harvard, William and Mary, Yale, Dartmouth, and many of the other American institutions of higher learning. In attempting to explain “the flowering of New England,” James Truslow Adams said that, although no simple formula would do, one of the things that had to be said was that the “theology of Puritanism had trained the New England mind to think.”

Time would fail if we should undertake to tell of how art and music are related to religion. The Winged Victory of Samothrace, one of the treasures of the Louvre, comes from the first city visited by Paul on his Macedonian journey. The works of Bach some consider a kind of fifth Gospel. Who can count the number of musicians to whom the world of harmony was first opened when they sang in a church choir, or the number of parliamentarians whose first chairmanship was that of a young people's group in church?

It was said of some who settled in New England: “Religion was not a department or phase of social life; it was the end and aim of all life.” Let us in our families assume that religion is not something strange and extraneous, but that it is perfectly normal and inclusive. No one then can tell our children that it is a limiting or restricting factor, for we shall have already made them see that, the more we have of it, the richer life is, since “godliness is of value in every way.”

* Professor of New Testament Literature and Exegesis, Western Theological Seminary, Pittsburgh, Pennsylvania.

The Church's Opportunity in Family Education

by Richard E. Lentz*

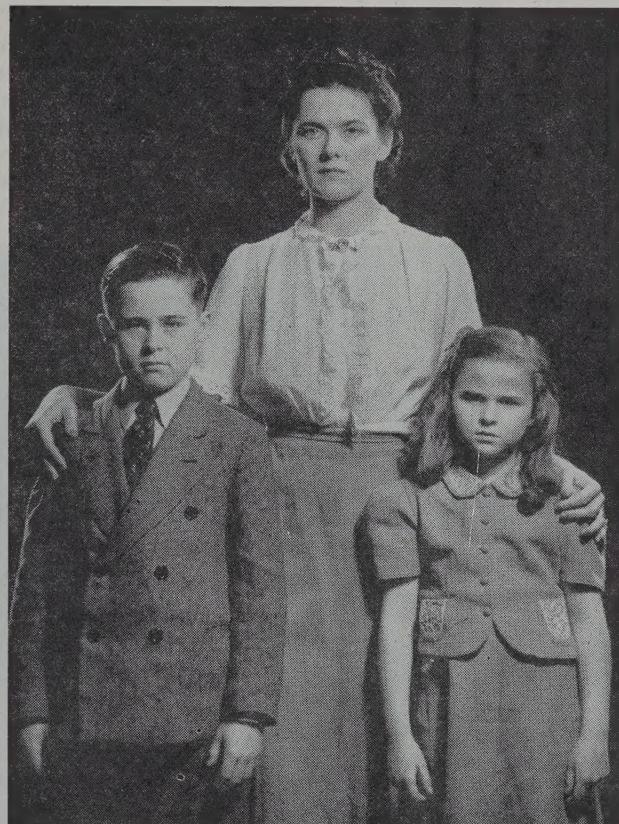
IN THE SOCIAL CHANGES OF TODAY, many thrilling opportunities are open to the church. Some of the most promising of these are in the area of the church's service to homes. New family patterns are emerging. Science is contributing exciting new insights into the nature of family relationships. Present day social conditions strengthen the imperative of church and home cooperation.

Families are like this—and this

One rather conspicuous trend in the modern American family is the activity of married women outside the home. Women have found that having a family does not preclude independent social or professional careers. One has but to stand on any business corner while people are going to work in the morning to be impressed by the large number of married couples, both of whom are on their way to work. Many of them have young children. These marriages and families seem not to suffer through neglect, but in many respects to achieve a new democracy of relationship and adjustment.

This new type of family life calls for adjusted services from the church. Many of these are fine new opportunities. Day nurseries, day camping, family week-end camps, employed couples' groups and numerous other types of activity are being developed by churches to meet the emerging needs of the changing family in America. Homemakers deeply appreciate the progressive, understanding attitude demonstrated by the church in its readiness to adapt its schedule, program and approach to the needs of the family.

The "divided home" has been of concern to the church for many years. The increasing prevalence of divorce in the United States still is disturbing. However, without minimizing the seriousness of divorce, one needs to recognize the need for a modification in the church's attitude toward divorced



| Harold M. Lambert

The parties to a divorce and their children claim special consideration from Christian leaders.

persons and broken homes. One's spiritual needs increase when his marriage fails or his family collapses about him. Parties to a divorce and their children claim special consideration from Christian leaders.

"Rehabilitation of broken homes," "reduction of the damage to personality by divorce" are new emphases in the church program. This attention to the influences that shatter homes and divide families will cause the church to expand its program into many new fields. In this enlarged ministry, co-operation with other agencies serving persons and families is of primary importance.

More frequently than the church recognizes, families are disunited rather than united by their church affiliations. A recent study of twenty-five typical churches in a midwestern city showed a surprising condition.

These churches listed 5410 homes which they served directly because the whole family or some member of the family belonged to the church. An analysis showed that 1043 of these homes were on the lists of two or more churches who claimed members within the same family. In addition, 817 of the 5410 homes contained in their family groups persons who were not affiliated with any church.

If the church accepts responsibility for the spiritual welfare of all families, her program will need to consider three broad types of family: Christian families united in the same local church, families in which religion and church loyalty are weakened by division, families with no church relationship at all. The third group is the largest. The church must therefore have three simultaneous programs, each of which is directed to

*Director of Adult Work and Family Education, International Council of Religious Education.

ward reaching one of these great groups of families.

When one hears the word "family" he usually thinks of a home in which there are parents and children. But there are many families, all of whose members are adult. Recently a group of women in a church enjoyed a program on the religious nurture of children. One woman, more outspoken than the rest, said, "But I don't have any children at home." And neither did anyone else in the group!

approached the leader and with some embarrassment asked, "Mr. James, would you help Margaret and me with our budget? We can't seem to afford the things you have been recommending for our group."

"Of course I'd be glad to do what I can. But what things do you mean?"

"Well, the family vacations together, for one thing, or even the family religious magazine. You see, my pay is only \$40 a week and it takes all of it for the bare essentials."

program constantly to see that it does not become a middle-class or privileged-class program. All families must be able to participate in the program of the church with satisfaction. This is impossible if there is humiliation or embarrassment due to a restricted family budget. It is possible that thousands of families whom the church criticizes for not performing their familial responsibilities, actually are gallantly struggling against the demoralizing effects of poverty and should receive special assistance from the church. The Christian church can never accept as satisfactory a social order that compels one-fourth of the population to live on subsistence incomes. The church can win the confidence of millions of families by championing their cause and helping them work together to improve their standard of living.

Two Christian educators were talking over with the program director the production of a short television program featuring a family. The skit was to present an average family at their evening meal. The script writer had located the scene in the "family living room after dinner."

The television station director demanded, "Do you want this to be highbrow or average?" A compromise was proposed, which would place the scene in the dining room. "No! No!" objected the director. "The average family eats where it cooks and lives where it sleeps! How big do you think their flat is?"

This was not in New York or Chicago, but in Columbus, Ohio. Many families who could afford better housing are unable to find it. The incident shows the importance of realistic planning upon the part of church leaders. Many of the proposals commonly made for family devotions or social life assume a "seven-room culture." But the median number of rooms in the average family dwelling is fewer than five. A million families occupy but one room. More than three million have just two rooms available for all of the purposes of family life. Nearly six million families live in three rooms. And none of these figures include seasonal housing.

The two incidents just related illustrate a weakness of much church planning in the area of family life. The church may need more information about the actual living conditions of its families. There are many par-



Harold M. Lambert

The church will need to give more attention to the family problems of the all-adult household.

In the United States there are twice as many homes with no children under twenty-one years of age as there are homes with even one child six years of age or younger. All-adult families are more numerous than those containing only one child or young person.

The implications of these facts for the church program are many. Two are immediately apparent. The church will need to give more attention to the family problems of the adult household. And special assistance eventually will be required by the family groups who have young children, because society increasingly will pace itself to adult needs.

Some families are poor— some are crowded

At the close of a session of a parents' class, an earnest young father

What do you think would be Mr. James' counsel? This young man is one of a multitude. More than one-fourth of the families in America have lower incomes even than his \$40 weekly wage. Unless church leaders are understanding in their efforts to help low income families, they may only increase the sense of frustration, already almost overpowering, which these families now have.

In 1948 one family in nine in the United States had less than \$1,000 for all expenses of the home. Another seventh of our American families were required to live on incomes between \$1,000 and \$2,000 for the year. And it is highly probable that the number of children per family is greater in these low income families than in the more prosperous ones.

The church will need to check its

ents, young couples and older people, who honestly believe that the church does not understand their problems because it does not know how they live. And by that they mean that the church seems unaware of many conditions that are significant for family life.

Families are important— say the psychiatrists

Turning now to a different set of facts about family life—we find another great service open to the church.

Three "hoodlums" (quoting the newspaper) broke into a church building one night. They smeared its walls with mud and defaced seats and organ. The pulpit furniture was overturned. There was created a scene of wreckage and desecration. And the three high school students who confessed the "outrage" came from "good homes!" What is the explanation for such conduct?

Psychiatry has some very enlightening insights that help us understand such anti-social conduct as this violation of a church. It tells us that anti-social attitudes frequently originate in the "starvation for affection" experienced by young babies and children in their early family experience.

Birth is a shock for the baby as well as his mother. His whole manner of life must be radically changed immediately. In the tensions of striving and failing, a baby may develop deep frustrations which become the subsoil of delinquency and crime in his later life. Only the support of love, experienced by the young child from the beginning of life, first in his parents' arms, then in his family group, can fortify him against frustration by building confidence and faith.

Modern science tells us that one must learn in his family relations that "love is good" and that "it is good to love" or his capacity for friendship or devotion will be permanently reduced. Persons who live in loveless families or who are denied loving family experience are incurable spiritual cripples! And the most serious crippling takes place in the first two years of life!

But this all concerns the family. Where is the church involved? There are several points at least where the church is affected by these newer insights of psychology.

The spiritual growth of persons is the dominant interest of the Christian church. If family experience can in-

crease the "growth potential" by enlarging the individual's capacity for love, of course the church is vitally interested. Likewise if family experience may spiritually stunt the growth of persons, the church is deeply concerned.

Family life has new religious significance given to it by these present interpretations of science. Aside from being informed themselves, church leaders will recognize a further need to review the program of Christian education to see whether or not it recognizes adequately this greater significance of family experience. The great opportunity of the church in Christian education may prove to be the education of Christian parents.

There is another aspect of the ministry to families open to the church. This concerns family morale. Many

services formerly rendered by family groups to their members have been taken over by specialized agencies in the community. Often parents feel that what remains as their responsibility is not very important—at least not as important as other responsibilities they carry in business or social life. Here the church can interpret to them the Christian significance of the newer psychological insights. Parents are workers together with God in giving creative guidance to developing life. In their hands rests the spiritual destiny of persons, nations and races. The home has not very many responsibilities remaining, but those which it retains are among the most important on earth. To help families in living up to these responsibilities is a never-ending challenge to the Christian church.

Organizing the Church to Serve Families

by James C. Mead*

SOMETHING HAPPENS to the members when a local church accepts as its goal a "family-centered emphasis." A new vigor and sense of mission are felt. The home, more often than not the object of sentimental utterances, takes on a down-to-earth realism when parents and other church leaders set out in earnest to make the church really family-centered. A growing awareness comes that the family circle provides the best opportunity, surpassing even the church, for inculcating the Christian beliefs and teachings in ways resulting in their expression in all the relationships of life.

"Only as the church saves the members of families within their own homes can the church hope to save the world." This is the way it was put by one study group at last summer's National Conference on Education of Christian Parents. If there are to be in the world more love and less hatred, more understanding and

less prejudice, more social concern and less selfishness, more peace and less war, more faith and less fear, then these Christian virtues must first be practiced in family relationships. And the local church as an institution must break from many of its traditional and ecclesiastical practices and patterns in order to transform itself into an actually family-centered fellowship.

We must consider the needs of our parents and families first, rather than what has always been a part of the parish program or what should be added to it to make it more like the church down the street. At the conference referred to above it was agreed that families need much more help than most churches are giving them in their efforts to gain a knowledge of the Scriptures, an appreciation of the Christian movement through the centuries, and an understanding of the philosophy, content and method of Christian religious education as it takes place in homes and churches. Parents also need guidance in discovering the great significance and joy of that comradeship

*Minister of the First Congregational Church, Jackson, Michigan.



Ralph Berry

Young parents' classes are popular and lend themselves to various types of study and activities.

which comes only as members of families work and play and worship together.

If we are to actually meet such needs and truly enrich family life in the homes of our parishes we must do more than preach about it and discuss it. We must frankly face our present program, its inadequacies as well as its strength. We must let the parents tell us what they want and encourage them to make suggestions about the present program. The officials of the church may wish to create a special committee to develop the family-centered program.

The particular pattern of organization set up to develop the plans for a family-centered parish program will vary according to the denominational recommendations. Some groups, like the Presbyterian U. S., recommend the appointment of a Christian Family Life Committee to be responsible to the Session. Other denominations, along with the American Baptists, delegate responsibility to the Board of Christian Education or an officer of the church school. The important considerations are not *how* responsibility is assigned but *that it be assigned* and that the assignment be sufficiently broad to include planning and activities for the *whole* church program of which the family life program must be an integral part rather than an appendage.

Three steps of procedure might be suggested to this committee:

One—Find out what helps your

own denomination has to offer in developing the church program to stress family-centered activities. A recent study of the literature in this field attempted to gather together what is now available from denominational departments of Christian education. More than 1,400 separate pieces of literature were reviewed and later it was discovered that a number of additional publications had been missed! What your own denomination has developed will probably be most effective in your church.

Two—Discover what are the implications of your present program for family life. Look over the church school literature. Compile a list of all of the activities of your church where families or homes were involved. Interview the leaders of your church school, youth group and women's groups regarding the contacts with homes that are made by their organizations.

Three—Enlist the participation of parents themselves. The church will not seek to operate on homes but to cooperate with them. Many conferences with parents should be held by the committee and much weight will need to be given to the opinions of family leaders.

While all the elements of a family-centered church cannot be described in detail surely the following would be included, no matter what size the church membership: There will be an opportunity every Sunday for family members of all ages (except

babies) to worship together. The program of Christian nurture will bring parents and church school teachers together regularly for study of and consultation about the contents and methods of effective religious education. There will be careful guidance of parents in family devotions and fellowship, even if this means the shifting of Sunday afternoon and evening youth meetings to some other time so that all family members can spend hours together on the only day that Dad is home. A regular family forum may be scheduled as a place where ways of enriching home life can be shared and encouraged. Family events will be held regularly at the church, providing training in such family activities as worship, arts and crafts, nature lore, singing, games and dances. Guidance needs to be given families in living in democratic fashion, tested and strengthened through the use of such techniques as the family council and the closer fellowship of families in the neighborhood from other races, nations and creeds.

One very helpful plan which churches are adopting increasingly is to build a calendar of family life activities. This should be kept simple—at least at the start. One or two activities might be proposed for each month. These activities will be developed and promoted, of course, by the different organizations of the church rather than independently by the special committee on family life. One typical calendar is that suggested by the Department of Adult Work and Family Life of the American Baptist Convention.

A YEAR'S CALENDAR IN PARENT EDUCATION¹

JANUARY—*Family Open House* at the church, held on a Sunday afternoon.

FEBRUARY—*Parent's Forum*, with guest speaker.

MARCH—*Parent-Teacher Meeting*, discussing the interpretation of Easter in the home.

APRIL—*Stress Family Attendance at Easter Services* and plan some program of family significance using visual aids, music, or drama.

MAY—Schedule a *Parents' Planning Meeting* in which they may discuss the programs in which they are interested.

—In the observance of *National Family Week* schedule on the first Sunday afternoon of that week a *Family Tea at Church*. At this time arrange an exhibit

(Continued on page 35)

¹Prepared by the Department of Adult Work and Family Life, Board of Education and Publication of the Northern Baptist Convention.

Cooperation Between Church and Home

by Carolyn E. Florence*

HOW ARE THE HOME AND THE CHURCH going to work together on their common task—that of providing a program of Christian education for growing children? Before answering that question, perhaps it would clarify our thinking if we listed the special responsibilities belonging to the home and to the church.

What do parents do?

Parents and teachers alike should recognize the influence of the home in determining religious attitudes and ideals and in providing experiences in Christian living. Perhaps the most distinctive mark of a Christian home is the personal religious life of the parents, communicated by them through the experience of daily living. However, there are specific things which parents may do in the home to develop the family's skills in Christian living:

1. The routine of home life should be so ordered that it will create a reasonable sense of religious values in guiding choices and conduct. A child's sense of values grows out of what happens in the home day by day—the things that are taken for granted and the way in which his parents work with him in making decisions and undertaking responsibilities.

2. The atmosphere of the home should be such that the children come naturally to trust in the reality and the abiding quality of love. If love in the home is deep and permanent, it will not be difficult for a child to believe it is the greatest thing in the world and that God is love.

3. The relationships in the home should lead the child to trust those about him, to feel that he can depend upon their good will and honesty in dealing with him. This will lead to a

sense of "at-home-ness" in the universe.

4. There should be definite recognition of the presence of God within the family life and opportunity for conversation and activities which make His presence real to children.

5. There should be a frank and constructive facing of the conflicts in which children are involved because the ideals of the home are different from those of other homes and persons outside the home. The satisfaction which comes from courageous facing of difficulties, resisting of social pressure, and actually suffering for a worthy cause, should become one of the major values worth living for.

6. The home should cultivate appreciation for the beautiful in nature,

art, and human relationships. If religion is interpreted in terms of abundance of life, one mark of the religious home would undoubtedly be its aesthetic awareness. This discovery of beauty will develop the sense of awe and wonder which is akin to worship.

7. The religious life of the parents should be vital and real, and should lead them to share with their children their heritage of Christian faith. This they may do through such things as the use of the Bible and other literature and through their choice of friends. The parents should also seek to lead their children to accept Jesus' way of life as their way of life. The overt expression of such decision is in the program of the church, but the parents should feel that this is a matter in which they share responsibility.

What does the church do?

1. The church should help the family do its task well. This will include pastoral counseling, personal guidance in many of the confusing situations which the modern family faces, and special opportunities for study and discussion.



Pinney from Monkmyer

If love in the home is deep and permanent, it will not be difficult for a child to believe that God is love.

*Wife of minister of the Central Christian Church, Seymour, Indiana. The material in this article has been taken from Mrs. Florence's mimeographed pamphlet, "Cooperation Between the Home and the Church in the Christian Education of Children."

2. The church should seek to help parents understand the responsibility they have for the religious and moral training of their children, and to provide these parents with guidance, with inspiration and with concrete facilities for discharging that responsibility. This will include helping the parents to understand and act in accordance with the laws of growing life.

3. The church should furnish literature which will be helpful to the family. A literature table can be furnished with pamphlets, leaflets, current magazines on family life, and a few suggestive books.

4. Certain program activities may be provided by the church more efficiently and conveniently than by the home. Examples are: worship by age groups; a definite study program with children of the same age; service activities; and sharing in broader Christian work, such as missions, social action, social welfare.

5. The church should try to make up for inadequate homes so far as this can be done. There will be broken homes, homes in which parents take no religious responsibility, homes in which special problems prevent parents' care of the children, homes which are confused and distressed. While working to improve or save such homes, the church must also give individual attention to the children in them.

How can they start working together?

The best starting point for working together is to create a sense of need for such cooperation. In one church the mothers who brought their children to the nursery class asked the leader why there wasn't more Bible taught their children. Sensing her opportunity, she suggested that they form a study group so they could cooperatively plan a curriculum more to their liking. This gave the leader a chance to acquaint them with the need for the experience-centered curriculum and to get their cooperation in making it effective at home as well as at church.

Also a start may be made from the question asked by individual parents, such as, "How shall I teach my child to pray?" "How shall I answer my child's questions about God, death, birth, etc.?" These may lead to starting a parents' class or a parents-teachers group in which matters of this kind can be discussed.

Anyone who has seen the look of pride with which a child brings his mother and father to the department meetings or worship service knows that a bond of sympathy may be established between the church and home by this simple act of the parents' presence in the department. One department sent invitations to seven or eight parents each month in the year. The children may act as hosts when their parents come. At some time during the visit the department superintendent should have the opportunity to talk with the parents concerning the work of the department, to receive suggestions and problems.

A group of parents who have children in a certain department may be appointed as a parents' committee to confer with the workers in the department regarding curriculum, worship, and the needs of the department in the way of equipment and working materials. This committee may then help to reach the other parents of children in the department.

Church leaders have an opportunity of visiting in homes simply because of their interest in the children in the home. The most important feature of calling in the homes, however, is a genuinely friendly relationship between parents and teachers. Given this, the two will soon come to an understanding and be able to help each other in their common responsibility.

How can parents reinforce the church school program?

A survey of the attendance of individual children in Sunday School will usually reveal an appalling number of absences. To reduce this the parents can be informed about the work being done in the department. They can be challenged to the importance of Christian education in both home and church, and this should lead to a new attitude toward the regularity of the child's attendance. Of course the work being done in the church school will need to be of sufficient value that the leaders can justly ask the parents to make sacrifices in order for the child to attend regularly.

This same plan of interpretation to parents may be used to correct tardiness. But here again, an interesting program will do more to bring about punctuality of attendance than anything else.

The greater part of the child's work is done in the session but there

are occasionally certain things which he is to do at home. Perhaps there is a picture to find or a story to be written or a little investigation to be made. This may be printed on the child's lesson paper or text which he brings home from church school. Or it may be a note from the teacher or superintendent. Perhaps it was only an oral assignment. If the mother will investigate all of these possibilities when the child arrives at home, she will be able to help him carry out his responsibilities. If she thinks that what he has been asked to do is beyond his ability, she should tell the teacher so. Or if the child has misunderstood something or is not interested, this also should be known to the workers in the department.

Many of the graded lesson courses provide an information sheet or chart or pamphlet for the parents so that they may see the objectives and the general scope of the work in the department and class. When the mother becomes familiar with the new lesson courses and the way in which they are used, she is gratified with the progress her children are making.

Most children bring offerings to church school, but not always in the most meaningful way. If the parents will devise a plan, consistent with the management of the home, by which the child may do more than simply bring an offering to the church school, this phase of his religious experience may become much more valuable. Perhaps he will have an allowance, or share in giving the amount which the family budget allows for the church. Talking it over at home and coming to a real appreciation of this opportunity of sharing in the work of the church, can make this a very meaningful experience for a child, and one which will become increasingly so as he grows older.

The common task

The Christian home and the church have a common cause and mission and they need each other. Both are founded on love. Both are concerned with the Christian education of the child in order that a Christ-like personality may be achieved. Christian homes need the church to help them do this task well.

The church needs the parents to work with her in planning for Christian education for the children loved by both the church and home.

Thus the home and the church serve and support each other. It is not a question of the church calling upon the family to help put over the church's program of Christian educa-

tion. Nor it is a question of the family calling on the church to make up for its failures, or to take over a difficult part of its tasks. Rather it is a relationship of complete mutuality. To-

gether they seek to develop each child to his fullest spiritual capacities. Together they work in a common process centering in the religious growth of the young.

Pictures for the Christian Home

by Jean Louise Smith*

HAVE THE PICTURES IN YOUR HOME just "happened"? Are they pictures that have been given to you, that you have inherited, or that you hung on impulse when you saw something "pretty"? Have you ever wished you could get rid of nearly all of them, keeping only a few favorites and making a fresh start with new ones?

Even if you like all the pictures in your home, it is well now and then to look them over with a critical eye and see if there are not some you should discard or others you should add. Pictures *are* important. They consciously or unconsciously convey an imprint on all who live in the home. They reflect your taste, interests and ideals. Haven't you noticed how much you can tell about a stranger when you look at the pictures that hang on the walls of his home? You can discover his general artistic taste, and perhaps hazard a fairly good guess as to his education, travel and cultural interests. You can judge whether or not he is interested in religion. If you happen to see the children's rooms, you can discover if the parents have let the children help choose pictures which are of meaning and interest to them.

Look at your pictures

How will you begin making a survey of the pictures in your home, with a view to replacing them? Why not do it as a family project and have an interesting time and some fun out of it? If you do this, be willing to make a fresh start! Think of it as an adventure and realize that you don't know exactly where it will lead you, but are willing to carry through to

the best conclusion which the project may give you. A rather large order, but obviously one which will be far more gratifying than a closed mind or a gingerly approach!

The first thing you will want to do as a family is to look honestly and frankly at what hangs on your walls. You might quite simply consider each picture, asking such questions as: Do we really like this picture? Does it mean something to us: recall a pleasant experience, make us feel happier, or remind us of some great event or personality? Is it appealing in its colors? Do the colors harmonize pleasingly? You need to consider that the colors will be determined somewhat by the decorative theme of the room, but do not carry this to the extreme of having pictures with no value except that they match the drapes or rugs.

How about the subject matter of the picture? Does it suit the purpose of the room? You would not want a picture definitely confined to the interests of very small children in your living room; neither would you want a print of Chartres Cathedral in a four-year-old's nursery. Is the subject matter one which has some meaning even to the children in the family?

Do you like the design of the picture? A nine-year-old objected that a certain picture was "dumb" because "there are so many people in it that you have to get right up close to see what it's all about." A good objection! Such a picture would better be kept in a portfolio where it could be examined in detail.

Is this picture in "good taste"? Many people do not feel competent to judge this rather nebulous matter of good taste. Everyone has his own

individual standards of taste, depending on his education, upbringing, and his inherent capacity for understanding art. These standards change and develop with experience. That is one reason why we need not be distressed over the cowboys and cut-outs that the adolescent boy wants to tack on his walls. Good taste at any period is largely a case of choosing in harmony with your best ideas and ideals about life.

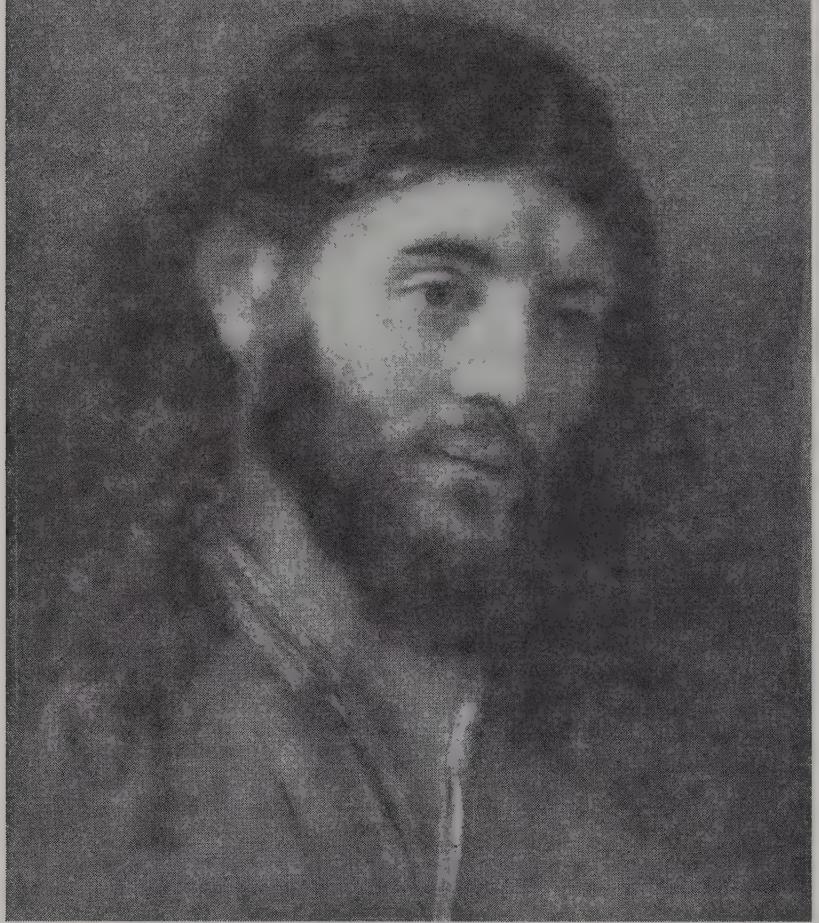
You will recognize that these standards for appraising pictures in your home apply to the selection of new pictures. They will help you judge whether or not you wish to hang a picture on your walls.

Learn about new pictures

A whole new realm of interest may open out to your family as you investigate possible new pictures for your home. One of the first things you might do is to send for catalogs and listings of color prints from art museums and from art supply houses. Then order postcard or small and inexpensive prints of the ones that sound interesting, before buying a larger size for framing. The American museums of fine arts are increasingly issuing good prints of their paintings at moderate prices. If there is an art gallery near you, a family expedition to look at the pictures there would be a rewarding experience.

If the library in your community has an art department, you will probably find there a good collection of prints filed in cabinets. Tell the librarian what you have in mind and she will gladly help you. She can direct your attention to pictures you haven't known before and perhaps give you a new and fresh point of view.

*Editor of Children's Publications, Evangelical and Reformed Church, Philadelphia, Pennsylvania.



Metropolitan Museum of Art, New York

This "Head of Christ" by Rembrandt van Rijn (Dutch, 1606, 1669) has an expression of warmth and tenderness which is most appealing.

There are many beautiful books with color prints now available at art galleries and public libraries. Some of these are listed at the end of this article. Borrow them and examine them in your home, and learn something about the different schools of art at different periods in history. These books sometimes carry fascinating stories of the artists and analyses of the pictures which will lift your horizons of judgment.

Do not overlook the possibility of having at least one original painting or etching in your home. These are not as expensive as you might think and there are, perhaps, artists in your vicinity whose work you would enjoy owning. Investigate this possibility as you attend exhibitions of local or regional artists and hear of work being done by teachers of studio courses in schools, colleges, and art institutes. Many original paintings are bought by people of moderate means who have to pay for them on an installment plan.

Include religious pictures

What about religious pictures in the home? Probably no one could give a final definition of a "religious" picture, because what will arouse religious feelings in one person will leave others unmoved or even irritated. Some art critics would say that any picture which is badly painted from a technical point of view is immoral, but this is an extreme point of view. Certainly the subject matter does not determine a picture's religious impact. Most of the beautiful pictures from the Italian Renaissance are on biblical themes, since the church was the greatest patron of art and the pictures had an educational purpose. But it is obvious in some of these pictures that the models used to represent biblical characters were themselves anything but pious and that the artist was more interested in worldly than in spiritual values. Others, like the Fra Angelico pictures and some of Ra-

phael's, breathe an air of devotion which is easily felt.

Actually, the choice of a religious picture is governed by the same principles as the choice of any other. There is one important addition, however: you want a religious picture to give you an uplifted feeling, to make you think of God. A landscape, like Inness' popular "Land of Peace and Plenty," or a human theme, like the Melcher's mother and child shown here, may have this effect on members of your family.

Do not be afraid to depart from the religious pictures with which you are most familiar. It is a pity, when there are so many fine and deeply religious paintings by really competent artists, that we Protestants have clung to the work of a few artists whose subject matter is appealing but whose techniques are definitely lacking. Protestants might well consider owning prints from the few great painters of the Protestant heritage, notably Durer, Rembrandt and Blake. One person was absorbed in the deeply moving and beautiful "Apostle Paul" by Rembrandt, which hangs in the Widener Collection of the National Gallery of Art in Washington. "How does it happen one never sees this?" she exclaimed.

Enjoy the new pictures

Father and the boys may enjoy framing pictures. From your attic or a second-hand store you can secure old picture frames. If you want to have a natural wood finish, remove the old paint or varnish with paint remover and then rub the wood with boiled linseed oil. (You don't have to boil it; it comes that way.) You will need three applications, leaving a week between each treatment for the oil to soak in. If the boys have studied manual training at school, perhaps they will want to make new frames.

If you decide to use color on your frame, daub it on with a rag or brush. It is effective to rub paint into the indented or low parts of a frame, leaving the raised portions natural wood. For an irregular surface effect, use a coarse comb to make lines in the paint, or let the surface of the wood remain rough. Study the picture frames used in art exhibitions and you will get many ideas from them.

You are going to find that you want more pictures than you can possibly hang on your walls. Don't try to use too many pictures, for is there anything more confusing and cluttered than walls crowded with pictures? It is better to change them every now and then and show a few really effective pictures which you will notice and enjoy.

Collect your extra prints in a portfolio or scrap book and look at them often. The trimming, labelling and mounting of these pictures can also be a family project. You will enjoy browsing through your collection and reading about the various artists. Another way to enjoy them is to have a bulletin board in the kitchen, breakfast room, or other informal place, and on this tack up one picture at a time, changing them frequently.

Once you have the pictures up on your walls, enjoy them! As a family do a little investigating about the artist and the story of the picture or the scene or person or persons who served as the subject for the painting. Some of the pictures may serve as inspirations for family worship services prepared by different members. You may find that your pictures are in demand for special services in the church school. Perhaps others could be shared with invalids or with families who cannot afford good prints. Who knows? Perhaps your collection will stimulate the setting up of a lending picture library in the church!

Great paintings are the rightful heritage of all Christians. There is an uplifting power about them which seems to be a sign of divinity. Through the artist's hands God has chosen to speak to us in terms of beauty. Let us, then, in our homes explore this realm of God's revelation.

Books on art that you and the children will enjoy

Cheney, Sheldon W., *A World History of Art*, New York, Viking Press, 1937

Maus, Cynthia P., *Christ and the Fine Arts*, New York, Harper & Bros., 1938

Berry, A. M., *Art for Children*, 2nd edition, New York, Studio Publications, 1934

Chandler, Anna Curtis, *Story-Lives of Master Artists*, New York, Frederick A. Stokes Co., 1933

Treasure Trails in Art, Boston and New York, Junior Literary Guild Corp. and Hale, Cushman & Flint, 1937

Deucher, Sybil, and Wheeler, Opal, *Giotto*



Art Institute of Chicago, James Deering Collection

"Mother and Child," by J. Gari Melchers (American, 1860-1932) is a modern painting which all members of the family can enjoy.¹

Tended the Sheep, New York, Dutton, 1938

Millet Tilled the Soil, New York, E. P. Dutton, 1939

Gibson, Katharine, *Goldsmith of Florence*, New York, The Macmillan Co., 1929
Pictures to Grow Up With and also More Pictures to Grow Up With, New York, Junior Literary Guild and Studio Publications, 1942

Hillyer, V. M. and Huey, E. G., *A Child's History of Art*, New York, Junior Literary Guild and D. Appleton-Century Co., 1933

Lerman, Leo, *Leonardo da Vinci, Artist and Scientist*, New York, Bobbs-Merrill Co., 1940

Steedman, Amy, *Stories of the Painters*, New York, Thos. Nelson & Sons, 1938

Smith, Jean Louise, *Great Art and Children's Worship*, Nashville, Abingdon-Cokesbury Press, 1948

Bailey, Albert Edward, *Christ and His Gospel in Recent Art*, New York, Charles Scribner's Sons, 1948

Sources for catalogs and listings of prints

National Gallery of Art
Washington, D. C.

The Frick Collection
1 East 70th St.
New York, N. Y.

The Metropolitan Museum of Art
New York City, N. Y.

The Art Institute of Chicago
Chicago, Ill.

The Museum of Fine Arts
Boston, Mass.

Isabella Gardner Museum of Art
Fenway Court
Boston, Mass.

The City Art Museum
St. Louis, Missouri

New York Graphic Society
10 West 33rd St.
New York, N. Y.

The Perry Pictures Company
Malden, Mass.

Artex Prints, Inc.
Westport, Conn.

Art Education, Inc.
6 East 34th St.
New York 16, N. Y.

University Prints
11 Boyd St.
Newton, Mass.

¹As an example of costs of prints from American galleries, color prints of this picture may be obtained in postcard size, 10c; size $7\frac{1}{2} \times 8\frac{3}{4}$, 25c; and size 16×20 , with special finish not requiring glass, \$7.50; complete with frame, \$25.00. From the Art Institute, Chicago, Illinois.

A Common Concern for Christian Families

An interpretation of the National Conference on Education of Christian Parents

by Mrs. Charles G. Schilling*



Some of the ninety-five delegates to the Conference look over materials on the education of Christian parents.

NINETY-FIVE OF US—responsible delegates of seventeen denominations, six national interdenominational agencies, several state and city councils of churches and councils of church women—spent eight strenuous days at Conference Point Camp on beautiful Lake Geneva, July 16-23, 1950. We constituted the National Conference on Education of Christian Parents sponsored by the International Council of Religious Education.

Even the experience of participation in so significant a Conference cannot be described in a few words. Only a brief summary, which really is but an interpretation, can be given.

The Conference leaders' group on

Sunday evening formulated six questions which the delegates accepted as general guides for work group committees, and the Conference as a whole:

1. What are American families like today?
2. What are their needs, particularly their religious needs?
3. What is being done to meet these needs?
4. Through what channels does this help reach the home?
5. Are there improvements or additions needed in the church's ministry to families?
6. If so, what are the steps to be taken to initiate these improvements or additions?

We sought frankly the answers to these questions through our five work groups. The work groups, denomina-

tional and interdenominational meetings and the final plenary session of the Conference were devoted to one over-all purpose: to develop a comprehensive strategy for the church to reach every family in America with the Gospel of Jesus Christ.

It was not stated always in the same terms, but the basic assumptions were identical throughout all the conference. Dr. Toyohiko Kagawa, speaking to a crowded session, said with characteristic conviction, "Christ is all that is left. What else is there to try?" What, indeed is there to try, in uniting divided families, developing community harmony, or building bridges of understanding between families who differ in matters of race, religion, faith or social class?

The work group in *Developing Community Through Church and Home* set down its basic procedure in this sentence: "In community we begin with the bit of God found in each individual and work out from that."

Turning the same idea slightly, the work group on the *Function of Religion in the Family* said, "But the real sharing of religion, the effective transmission of the Christian heritage, comes primarily from the living day-by-day in warm personal relations in the consciousness of God's presence, recognizing each member of the family as a child of God."

And the group dealing with *The Role of the Family in Developing Social Attitudes and Action* said it again, spelling it out a little more: "We would underscore the importance of helping families to implement our Christian understanding of the worth of the individual by developing our acceptance emotionally of each person as an individual. As a child of God, each person commands our respect and elicits our love without regard to his achievements, beliefs, racial or cultural background or his status in our society."

If from the advance study material we had not sensed that the National Conference on Education of Christian Parents was not just another adult conference, we became aware of that fact in the first session. Its purposes, composition and methods—were all unique. The Committee on the Religious Education of Adults was attempting through the Conference to unite denominational and interdenominational leadership and resources

*Member of Family Life Committee of the Congregational-Christian Church, Hollywood, Illinois.

in planning cooperatively one program that ultimately would reach each local church and family. To further this far-reaching planning, the denominational and interdenominational agencies delegated some of their most competent national leadership. Their background of experience and the scope of their responsibility gave high potentialities to the discussions and made the fellowship extremely interesting.

Briefly one should indicate the significant outcome. Five seem worthy of mention:

1. Ninety-five of the foremost leaders in Christian family education from the United States and Canada brought to each other the stimulation of one another's ideas, experience and concern.

2. Training was provided for more than fifty church leaders carrying state or regional responsibility for Christian family life.

3. Denominational and interdenominational leaders at national, state and community levels developed phases of a common program to serve families together.

4. A series of regional conferences on the Education of Christian Parents was projected for 1951 to make available in various parts of the country the leadership and program resources of the National Conference.

5. Arrangements were made to issue in pamphlet form by November first the significant developments and discussions of the Conference.

The commitment service with which the Conference closed grew out of our deepening sense of fellowship and common concern. Three sentences from that service are expressive of the mood in which we left the National Conference on Education of Christian Parents:

"With profound gratitude for all human aids that contribute to successful family living, we recognize that the family units as well as the individual person can attain highest fulfillment only in God and in His will."

"We therefore dedicate ourselves under God to the task of unifying and coordinating our varied efforts so as to utilize most constructively and most fully our total resources for the Christian guidance of family life."

"With the help of God we will endeavor to live and teach, to work and pray that God's family may be one."

When Your Service Men Leave

by Anna Laura and Edward Gebhard*

In time of war and preparation for war, families are under unusual strain. They need more than ever the undergirding strength which comes through the Christian Church. The article below suggests some of the special services which churches can give to the families of those who have gone to war, as well as to the men and women of the congregation who have entered military service. In addition, the church should remember those in uniform now resident in its own community whose homes are elsewhere. These young people, many of them under twenty years of age, do not consider themselves different from other boys and girls in our youth fellowships; they are civilians who by chance are doing a special job for the government. Let us remember that they are members of families, and that they may be homesick and lonely. We can help their families back home by opening our homes to these young people, inviting them into our fellowship, and surrounding them with all the friendly consideration of a Christian community.

WHOD HAVE THOUGHT I'd be off to war again?" said the reserve marine to his little family as they stood by themselves in the city depot. His remark voices the perplexity and unpreparedness that he feels. But he speaks also for his community and his church. None of us anticipated that so soon our men would again be adjusting their personal lives and their businesses and be leaving for the dangers and insecurities of the war front.

Is your church ready?

Where is your church in this hour of crisis? How is it set to meet the spiritual requirements of the men and boys who are leaving its pews for the fighting front, and the young women who are being caught up in the war machine behind the lines? Will your church be able to bring a sense of security and well-being to the little families left behind? Is your church prepared to speak the message of faith and hope and love to these groups: the young men who face the possibilities of armed service; the perplexed youth who see their life plans hopelessly deranged by the prospect of military service; the thinking men and women who earnestly desire peace

*The Rev. Mr. Gebhard is Associate Director of the National Christian Teaching Mission, sponsored by the International Council of Religious Education and the Department of Evangelism of the Federal Council of Churches. Mrs. Gebhard, a frequent contributor to this magazine, is the author of a new book, "Parsonage Doorway," soon to be published.

and are seeking for wiser, Christian solutions to the world's problems; the little children who must grow up in an atmosphere of insecurity and confusion? What has the church to say to all of these?

Ever and again, people turn to the church and its ministry in their hours of crisis, decision and need. Help your church prepare now to meet the problems of this hour. Here are a few suggestions which you may wish to fit into your plans.

Ministry to families left behind

"Preacher," said one father as he stood beside the two junior-aged boys he would soon be leaving, "stick close to my boys. Be a father to them if you can. Let me know if anything troubles my wife. And your prayers, you know, will help a lot." Thus the young father summed up the church's program to the service man's family.

"Stick close to my boys," he said. The church school program has a unique significance to the child whose father is gone and whose mother is carrying added burdens. The church school teacher should be a real friend to the service man's child. Perhaps she will express her interest by frequent contacts with the child's home. Perhaps the class may want to remember the soldier fathers of class members on special occasions.

The fellowship life of the church assumes normal family participation. Make certain the family "where

Daddy's gone" does not feel ignored or left out or uneasy in the fellowship programs of the church. For now their need for the mutual support and interest of friends is stronger than ever.

The young woman's circle must make an extra effort to attract and hold within their fellowship the young woman whose husband is away. The minister and the parish visitor will feel a particular interest and responsibility for keeping alive and warm their contacts with the service man's family.

And when we pray for the service man, let us remember those whom he leaves behind, for their task may be quite as difficult at home as the soldier's on the field of battle. They too need the spiritual support and sustenance which prayerful friends can give.

Ministry to a congregation in time of war

"What's the use of going to school?" asks the perplexed high school youth. "I'll be cannon fodder before I get to college."

"Why plan for a home of our own?" asks the young couple.

"Where is the road to peace?" asks the distraught adult. "Why can't we organize our world without this tyranny of war?"

They turn to the church with their questions. And the church must again, as it has ever done in hours of darkness, hold up faith in God, not fears. Its message must be one of faith, hope, courage, brotherhood—or it had better be silent. It must revitalized its study and service groups to help people think through to a Christian solution of the present crisis. And again it will find the message from the Book speaking with directness and power to the needs of those who seek. These are days to strengthen the bonds of Christian fellowship, to bear one another's burdens, to seek guidance and wisdom beyond our own into the paths of peace. Let the church lead the way.

Ministry to those in military service

Finally, how can the church minister to the service man? True, the chaplain stands in uniform beside your men. But they need also the support and fellowship of the home church that knows and cares about them and theirs. Begin by setting

up a service men's committee in your church which will plan to help them, not en masse, but as individuals. The committee will work through the fellowship organizations of the church, helping to plan and coordinate activities. These activities may include giving or sending pocket testaments (remember the New Revised Standard Version of the New Testament is now available in an inexpensive pocket edition), pocket prayer books (such as Bishop Ralph Cushman's *Pocket Book of Prayer* and *Pocket Book of Faith*), and devotional guides like the pocket edition of the *Upper Room*.

Keep in touch with your service men. Put their names on the church mailing lists so that they will receive regularly the church parish paper or the weekly or monthly church bulletin. Of course, the man in camp or overseas most appreciates the personal contact from home. One busy pastor sets aside a few minutes each day to write a personal note to one on his list of service men. An older youth group can take fifteen minutes

of its meeting time each week or month, draw the names of the boys and men in the services, and write them chatty letters. An occasional box of candy or cookies from one of the fellowship groups of the church will let them know they have not been forgotten.

If any of the girls from your church have joined the women's military services, remember them too. A letter to a church youth group in the community into which they have gone may cause them to become associated with a local church there. They, too, will want news from home and will be strengthened by a feeling of continuity with a Christian fellowship.

Finally, follow them, both boys and girls, with your prayers. These are days that call for constant and earnest prayers from every Christian. Your young people may not be physically present, but you can hold them within the spiritual fellowship of the church. For God can work through prayerful, loving hearts in ways beyond our understanding.

Primaries Present a Rally Day Program

by Mrs. Edwin Appleyard*

LAST SEPTEMBER the primary department of our church school gave one section of the Rally Day Service which was presented for the whole school. Their part grew out of things they had done during the summer. It was a stimulating experience for them and one which we believe will have lasting value.

The program really started the first Sunday in June. The superintendent of the primary department had returned from Leadership Camp convinced that children should be given every opportunity to participate in

active learning experiences and to develop their creative abilities. The worship suggestions in the May *International Journal*, by Miss Vesta Towner contained excellent materials for happy summer-time activities. These services were used as the basis of the discussion and worship in the department. Through them the children began to look forward to the summer as a time for learning, sharing and discovering. Special attention was given to the possibilities of the coming vacation church school, where they could both play and learn.

When September came, the super-

*South Haven, Michigan

Resources for Education for Christian Family Life

by Joy Bayless*

intendent asked the teachers to draw together the experiences the children had had, to present in three short conversations as their share of the Rally Day program. The first grade teacher took what her children had learned; the second grade teacher what her children had shared; and the third grade teacher what her children had discovered. In each case the teachers discussed these subjects with their classes, and recorded their responses. The classes decided which things would be used and the order in which to tell them.

The following Sunday there was a "dress rehearsal" of the "play." Several third grade boys placed a table and chairs on the stage and one of the girls announced the "time," "place" and "characters" for each "scene."

Some of the things the first-graders said they had learned were: "I learned to cook bacon and eggs." "I learned that birds eat all the berries off a mountain ash. Mr. Moore told us that on our bird walk we took." "I learned to take care of a pet." "I learned a Bible verse at Vacation Bible School," said one girl, and told what it was. "I learned a song in Sunday school," said a boy, and sang it for them; then all sang it with him.

The second grade class told what they had shared: a CARE package with a family in Italy, and savings for migrant work. One girl had shared her time with her baby sister, teaching her to walk; another shared her time with her grandfather, who was ill; a boy had shared the vegetables from his garden.

The third grade had joined a "Discovery Club," and wore round badges initialed with a large "D" with a question mark inside. They had discovered things about dandelions, leaves in the park, stars, spiders, and birds, and one had discovered that God could be worshipped outdoors. They closed with repeating a summer litany they had learned in June, showing that what they had hoped they would do during the summer in the way of learning, sharing and discovering was what they had actually done.

This service was repeated on Rally Day to the larger group and the children's contributions were eagerly and spontaneously made. They had thought of these things themselves.

HERE HAS BEEN a great development during the last decade in the number of resources produced by the denominations to give guidance in Christian family life education. These have been published in various ways: in curriculum texts, in special magazines, in manuals, and in pamphlet form. There are materials for parents themselves, and materials for those who teach parents or counsel with them. It is impossible to list all these titles here, but an indication is given below of the types of publications available. Write to your denominational board of religious education for recommendations.

There is also a rich body of resources to be used in the homes themselves, particularly books and recordings.¹ A few selections are given here. All materials listed should be ordered through denominational bookstores or from the source indicated.

Suggested Resources for Churches

A Monthly or Quarterly Publication for Parents

A number of denominations provide a monthly or quarterly for parents. These publications are distributed in various ways. A concerted effort should be made to promote the circulation of these and other dated materials for the home through regular channels.

Home-Church Guidance Material

Several churches are pioneering in this field. Materials for parents and teachers explain the objectives of church school and suggest ways in which Christian teachings can be made meaningful in the home. We recommend that increasing attention be given to the production of this type of material. Filmstrips explaining the objectives of Christian education for various age groups should be available for use by parents and teachers.

Material for Special Occasions

National Family Week—Materials for use by families are available each year. Churches should be urged to make the most of this special week. Many families will be willing to begin certain religious practices at this time. Special materials such as table graces, suggested projects for the home during Family Week, an adapt-

able home dedication service, helps for worship in the home, etc., should be available each year.

Easter—Helps for the Christian interpretation and observance of Easter by families are needed.

Thanksgiving—A Thanksgiving service for distribution to families should be available each year.

Christmas—Much attention to making Christmas Christian is needed. This might appear in dated materials for the home as well as in church school adult materials. A Christmas service of worship for the home should be provided annually. (One denomination distributed 170,000 copies of a Christmas service for the home.)

Other Occasions—Materials for use on anniversaries, national holidays, special church events, such as joining the church, should be available.

Preparation for Marriage

There might be more successful marriages if pastors generally were able to do more premarital counseling. Churches should provide more resources for pastors.

The following materials are recommended for use by youth and adult groups:

When You Marry, by Duvall and Hill. Association Press, 1945. \$3.00.

Marriage Is What You Make It, by Duvall and Duvall. Abingdon-Cokesbury Press, 1942. 25 cents.

The Secret of a Happy Marriage, by Burkhardt. Harper, 1949. \$1.00.

Before You Marry, by Sylvanus M. Duvall. Association Press, 1949. \$2.50.

Marriage for Moderns, by Henry A. Bowman. McGraw-Hill, 1948. \$5.00. (Correlated with this college textbook is a series of 16mm sound motion pictures and silent filmstrips.)

Fundamentals of Human Reproduction, by Edith L. Potter. McGraw-Hill, 1948. \$3.50. (A 16mm film was produced for use with this textbook. Highly recommended. See list of visual materials.)

Human Growth, by Lester F. Beck. Harcourt, Brace, 1949. \$2.00. (For use with film of same title.) Research sponsored by E. C. Brown Trust of University of Oregon.

A Church Library

Many churches have established libraries containing good reading materials for parents. The following are some of the materials needed: book lists to help parents choose wisely; books on child care, psychology, achieving maturity, religion in the home, books that are interesting and

*Editor, "The Christian Home," monthly publication of the Board of Education of The Methodist Church, Nashville, Tennessee.

¹For pictures for the home, see the article in this issue by Jean Louise Smith.

helpful (such as those by James Lee Ellsworth); resources for use on special occasions, for family fun, hobbies, etc., materials on preparation for marriage.

Guidance for Directors and Other Leaders

A manual for use in planning a program of family life education. (Some denominations have provided these.)

Guidance manual for Family-Night-at-Church.

Visual Aids for Use in Parents' Groups²

Is Your Home Fun? Two Dollars, Democracy is HOME Made, A Family Affair. Sound filmstrips produced by the Pilgrim Press.

Do You Know Your Adolescents? Sound filmstrip from the Methodist Board of Education.

Human Reproduction. 16mm. Sound motion picture using charts, drawings, etc. Produced by McGraw-Hill.

Human Beginnings; Human Growth. Helping the Child to Face the Don'ts. produced by Eddie Albert in cooperation with the University of Oregon Medical School. Distributed by Association Films.

What's on Your Mind? 16 mm. Sound motion picture. National Film Board of Canada. Deals with the problem of mental health. Emphasis on child care and importance of home for development of emotionally well individuals.

Family on Trial. Sound filmstrip. Methodist Publishing House. The story of two boys and the family influences that made one turn out well and the other badly.

Life with Junior. 16mm. Sound motion picture. March of Time Forum Edition. International Film Bureau. An up-to-date picture of the informal education of children from six to ten years of age.

Helping the Child to Accept the Do's. 16mm. Sound film. Encyclopedia Britannica. Typical situations through which children learn to accept the do's and don'ts of life.

Helping the Child to Face the Don'ts. 16mm. Sound film. Encyclopedia Britannica. The various prohibitions with which the small child is faced—some guidance for helping parents make this process as painless as possible.

Marriage and Divorce. 16mm. March of Time Forum Edition sound film. Distributed by Methodist Publishing House. This film introduces the need for a careful consideration of the problems of marriage by presenting graphically some of the statistics in the rapid rise of the divorce rate. Scenes of a Protestant marriage ceremony are shown. Reasons are suggested for the problems in contrasting scenes of life on the farm with life in the city today and in times past. The dilemma of many unsolved social problems and the increased tempo of modern living confronting young people is given a critical slant in the script and treated with a sympathetic human interest appeal in both script and pictures. Some

of the ways in which various agencies are given counsel and help to young people are presented.

Life With Baby. 16mm. March of Time Forum Edition Sound Film. This is a very fine film, educationally sound, showing how children grow mentally and physically. The film is based upon the research of the Yale Clinic for Child Development under the guidance of Doctor Gesell. The film is recommended for parents' groups and for leadership education courses in child psychology. Because of its excellent technical quality and good sequence it presents many good opportunities for discussion.

All Children Need Guidance. A series of two Teach-A-Filmstrips in color made in cooperation with Popular Science Publishing Company and Child Craft, 353 Fourth Avenue, New York 10, New York. An adequate discussion guide entitled "All Children Need Guidance" accompanies these two filmstrips. The preface to the guide defines the term "guidance" as something more than the day-by-day teaching methods of the modern classroom. The filmstrips make their appeal to parents and teachers alike in that a plea is made for guidance from the time children are born to be continued on every level of development until they become responsible adults.

At Home With God. Sound filmstrip. About sixty frames. Two records. This filmstrip, made by the Wartburg Press for the Lutherans, presents the story of a family that has adopted the practice of regular family worship. It shows the family in a typical worship experience and also shows a special Christmas worship occasion. The values of family worship to this family are presented and a visiting friend is shown as being convinced that he should adopt a similar plan for his family. It is recommended for use with any family group interested in making worship more vital. Useful on family nights and with parents' groups.

Marriage for Moderns Series. Five 16 mm sound films: 1. *This Charming Couple*; 2. *Marriage Today*; 3. *Choosing for Happiness*; 4. *It Takes All Kinds*; 5. *Who's Boss?* Produced by McGraw-Hill; distributed by Association Films, etc. A series of highly recommended films for young people, correlated with Henry A. Bowman's book *Marriage for Moderns*. They provide a framework for serious and mature classroom discussion on how to prepare for marriage and how to perpetuate a happy marital relationship. In dramatic form they explore such subjects as the selection of a mate, specific personality types, the falsity of "romantic" love as opposed to the ideals of adult love, and the adjustments to married life. A 35mm filmstrip for each part of the film presents additional challenging questions and statements for general discussion.

Records

Little Songs on Big Subjects. A series of short, catchy songs emphasizing good will between racial and religious groups in America. Suitable for family nights. Could be used in folk games. Would not all be used on one occasion. Available on

loan from National Conference of Christians and Jews.

Hi, Neighbor, 10 subjects in a transcribed radio series available on LP microgroove records. Featuring Eddie Albert as narrator, these plays call attention to the mental health aspects of family life. Dramatized subjects deal with: adolescent rebellion, attitudes toward marriage, care of the newborn, asocial behavior in a four-year-old, the shy child, citizen action, juvenile delinquency, family recreation, the father-son relationships, and the mother-in-law. Not specifically religious in content but useful in church groups after careful preparation. National Mental Health Foundation, 1790 Broadway, Room 416, New York 19, N.Y.

Suggested Resources for the Home

Books on the Bible

It is advisable to have several versions of the Bible, including the *Revised Standard Version of the New Testament*. Other good modern translations have been made by Moffatt and by Goodspeed. *The Junior Bible* by Goodspeed and *The Children's Bible* by Sherman and Kent are recommended.

Bible Storybooks for Children: A list of suitable titles appeared in the October 1949 issue of the *International Journal of Religious Education* under the title, "What Bible Story Books Should Children Have?" by Rosemary K. Roorbach. Reprints of this are available from denominational houses or the International Council.

Bible Source Books: The Story of the Bible, Bowie; The Modern Use of the Bible, Fosdick; How Came the Bible; How to Read the Bible, Goodspeed; The Use of the Bible with Children, Smithier.

Worship Resources

The denominational monthlies and quarterlies for the home give worship materials and guidance for using them.

The September 1950 issue of the *International Journal* gave a list of books for children under the title, "What Devotional Books Should Children Have?" by Mildred Widber. Reprints are available.

Books for parents

—On Child Guidance

- Growing Together*, Bacmeister, Appleton-Century
Parent and Child, McKenzie, William Sloan Associates
New Ways in Discipline, Baruch, McGraw-Hill
Do Adolescents Need Parents? Taylor, Appleton-Century
The Pocket Book of Baby and Child Care, Spock Pocket Book Co.
Enjoy Your Child, ages 1, 2, 3, Hymes Public Affairs Pamphlet No. 141.

—On Sex Education

- Being Born*, Frances Strain, Appleton-Century
Human Growth, Lester F. Beck, Harcourt, Brace

²For additional annotations and prices see the *Audio-Visual Guide for Use in Religious Education*, Second edition, 1950. \$1.50. International Council of Religious Education, 206 S. Michigan Ave., Chicago.

—On Family Fun

Home Play, National Recreation Association
Fun Encyclopedia, Harbin, Abingdon-Cokesbury
Fun for the Family, Myer, Garden City
What to Make for Children, Popular Mechanics Press.

—On Religious Growth

When Children Ask, Marguerite Harmon Bro, Willett-Clark
Children and Religion, Dora P. Chaplin, Scribner's

—On Reading

Children and Books, May Hill Arbuthnot, Scott, Foresman and Co.

—General

It Runs in the Family and Just and Durable Parents, Ellenwood, Scribners.

Recordings

Books about recordings: *A Guide to Children's Records*, by Philip Eisenberg

and Hecky Krasno, Crown Publishers. *The Children's Record Book*, Harriet B. Barbour and Warren S. Freeman, Oliver Durrell, Inc., Publishers.

Books Bring Adventure. Two lists of 13 titles each, one international in scope and the other of North American regional stories. Dramatizations of stories from children's books, first for radio and now transcribed on records. Each book is recorded on two double-faced disks at \$5.00 a book. Gloria Chandler Recordings, Inc., 422 1/2 W. 46th St., New York 19, N.Y.

Carols From the Long Christmas, album of Gloria Chandler Records taken from the book, *The Long Christmas* by Ruth Sawyer. Album cost, \$4.20. The carols are unusual ones and would have value for use with families at Christmas time. Groups using the records should read the introduction in the book.

Upper Room Radio Parish recordings: Series, "All Good Things Begin at Home" and "Families Need Parents." See descriptions of some of these in the April 1950 *International Journal*, page 42. Note especially, "Democracy Begins at Home," and "Question of the Family Car."

you. Eh? No, I don't think I'll go home just yet. Thank you for the ride. You are so kind. What's that? Oh yes, Merry Christmas to you, too, Sandra. And to you, Mrs. Jonas.

(The voices of a woman and a child say "Merry Christmas" and "Good Night." Mr. WARNOW waves, then turns, puts his hat on floor downstage right, walks down to the first pew, stage right, picks up a small stool under the pew and carries it to center back. He is obviously planning to take down the decorations from the back of the chancel or rail of choir loft. During this business the CARETAKER, JOHN, enters through the front door of the sanctuary and starts down the side aisle, speaking as he walks.)

JOHN: Well, Mr. Warnow, I thought you'd be on your way home by now. The way you've been working, you must be all worn out. What you doin' anyway?

MR. WARNOW: (startled by JOHN's voice.) Eh? Oh, hello, John. Why, I thought I'd take down these evergreens left from the church service this morning. They're not going to use them again. Maybe you can use them. Can you? It's a pity for them to go to waste.

JOHN: Could be. But you just leave them be, Mr. Warnow, and I'll fix them in the morning. You sure look tired—and no wonder, all that practicing this afternoon, and then this show tonight. (JOHN reaches the door through which MR. WARNOW had entered and places a screen across it. The screen had been leaning against an adjacent wall. JOHN continues to speak through the business.) I hear it was a good show, this one tonight, and the kiddies knew their pieces, every one of them.

MR. WARNOW: (watching JOHN) Yes, not one forgot a word. (Laughs) That's quite a record.

JOHN: Well, Mrs. Jonas is a marvel with kids, I hear, and they do say it was a nice pageant. Didn't you think so too? (JOHN is busy arranging hymn books in the first pew left.)

MR. WARNOW: Why, I guess so. (Hesitates, then continues quickly) No, John, honestly I didn't think it was so—so—so "hot," as the children would say. It lacked something—soul, I guess. The children were sweet; they always are. But they rattled off their pieces without meaning. The lovely words were lost in speed. No one in the audience understood a thing they said. And then, there wasn't much of an audience, either. (Shrugs his shoulders as he moves downstage right, picking up the stool and moving it with him.) I guess it's always been like that, but (puts stool down back stage right) but—well—I'd hoped it would be different, somehow, this year.

JOHN: (interrupting) Maybe it will be next time. Say, Mr. Warnow, will you be goin' home now? I'd like to be shittin' up the place. My son's bringing his intended to the house tonight and the missus wouldn't like me to be too late.

MR. WARNOW: What a grand affair you will be having indeed! You go on home, John, and I'll lock up for you. (Half-chuckles.) It won't be the first time,

Mr. Warnow's Christmas Pageant

by Barbara Hitchcock*

THIS ONE-ACT Christmas pageant was written for and produced in the East Genesee Presbyterian Church of Syracuse, New York. This church is small; its building is old and without facilities for theatrical productions. The speaking parts in the play were played by the persons actually serving the church as caretaker, minister and church school superintendent. Children from six to ten played the pantomime roles in the pageant.

The sex of the characters may be changed to fit local situations without harming the story. Thus Mr. Warnow could be Mrs. Warnow, Mr. Gaye Miss Gaye, and so on. Adults or young people could do the pantomimes if preferred.

Characters

(In order of their appearance)

MR. WARNOW—An old man, in his seventies or older. Retiring church school superintendent in the church where the scene is laid.

JOHN—The caretaker

MR. GAYE—A young church school teacher

THE CHOIR

THE MINISTER

MARY, MOTHER OF CHRIST
JOSEPH
THE WISE MEN
THE ANGEL OF THE LORD

Time

Evening on the Sunday before Christmas.

Place

A local church in any town.

Scene

The chancel of the church sanctuary, with decorations of Christmas greens. The organ loft or chancel light is on. A door upstage left is standing open.

(Through the door upstage streams light and the confused sound of voices and of chairs being pushed around. As the play opens, the thin, slightly stooped figure of MR. WARNOW appears in the door. He wears a dark suit of an old-fashioned cut, immaculate starched shirt, black string tie. He is carrying a wide-brimmed gray hat. He seems very tired and somewhat discouraged as he turns again toward the back room and speaks in the flat tones of the deaf.)

MR. WARNOW: Thank you so much for your help, Mrs. Jonas. I don't know how we could have put on the pageant without

you know. And when you see your son, please give him my best wishes and to his fiancee, also.

JOHN: That I will! My boy always asks after you. (*Turns and walks briskly toward the door in back of sanctuary. Stops to call over his shoulder to Mr. Warnow.*) Merry Christmas, Mr. Warnow.

MR. WARNOW: The same to you and your family, John. Thank you.

(As John leaves, MR. WARNOW starts to cross the stage slowly, stops center stage, lost in thought. Then speaks to himself.)

MR. WARNOW: My last pageant—and John didn't even mention it! Thirty-one years as Sunday school teacher and superintendent and now I'm through—and John didn't even mention it! (*Pauses, adds quickly.*) But that's not the right attitude! I've worked only for the glory of God and to help widen his kingdom here on earth. (*Shakes his head and sighs deeply.*) If I only knew that these seeds of love and godliness I have tried to sow have grown to life. (*Pause.*) That pageant tonight—John was kind and so were the rest, but it seemed, well, "lousy" to me. (*Short pause, then raising his head eagerly, he strides downstage right.*) But I know the right kind of a pageant. I've dreamt of it always. (*Steps forward.*)

It would take place right here, not in the parlors. These pews would be filled with people and the organ would begin the service by playing softly the first bars of that grand old hymn, *Adeste Fidelis*. (*Organist begins to play on cue.*) Then the full choir would file in, singing in Latin. I've always liked it in Latin: "*Adeste fidelis, laeti triumphante . . .*"

(Mr. WARNOW sings with the CHOIR as they enter in procession and take their places. At the end of the hymn MR. WARNOW again speaks.)

MR. WARNOW: Now enters the slender, blue-clad figure of Mary, tenderly carrying the Holy Child. And behind her walks the sturdy figure of Joseph. (MARY and JOSEPH enter on cue. MARY sits on stool back stage right, JOSEPH standing behind her. A yellow spotlight fills the stage as they enter.) And, as they enter, the minister reads the beautiful words of St. Luke in his second chapter, verses one through seven.

THE MINISTER: (*Standing far left of the sanctuary, not on the platform, reads Luke 2:1-7. Meanwhile, the light holds on the tableau of MARY and the CHILD with JOSEPH. MR. WARNOW is sitting on the edge of the platform.*)

(ORGANIST plays a few bars of the carol, "While Shepherds Watch Their Flocks by Night.")

MR. WARNOW: (*Stands and speaks excitedly.*) "While Shepherds Watch Their Flocks by Night." Yes, yes, that should come next—and rough shepherds would enter to be dazzled with glad tidings. (*Sits again on edge of stage at far right.*)

(SHEPHERDS enter and kneel to form a circle on downstage left, with their backs toward MARY and JOSEPH.)

THE MINISTER: (*Continues reading*

Luke 2:8-14. On cue "angel" in verse 9, the ANGEL OF THE LORD enters from left and stands with upraised arm before the SHEPHERDS, who hide their faces, bowing their heads on the ground. On the cue "behold," SHEPHERDS look at ANGEL.

(On the cue "multitude," the CHOIR stands and prepares to sing carol given below. The CHOIR sings the refrain twice only, at the beginning and at the end of the carol.)

CHOIR: "When the Sun Had Sunk to Rest," Old English Carol.¹

Refrain

Gloria in excelsis Deo, Gloria in excelsis Deo.

Verse 1

When the sun had sunk to rest,
O'er the cold and wintry plain,
Angel hosts were manifest,
Singing in a joyful strain.

Verse 2

In the fields, beside their sheep,
Shepherds, watching thro' the night,
Hear amid the silence deep,
Those sweet voices, clear and bright.

(ANGEL exits stage left)

Verse 3

In the city white and fair
Christ the King of kings doth lie;
And the lowly shepherds there
To his manger throne draw nigh.

(On cue "city," SHEPHERDS cross to stage right and kneel before MARY.)

Verse 4

Joyful hearts with one accord,
Spread the tidings far and wide,
Born to us is Christ the Lord,
At this happy Christmas-tide.

(On cue "joyful" SHEPHERDS jump up and exit left in haste.)

Refrain

Gloria in excelsis deo; gloria in excelsis deo.

(At end of carol, CHOIR sits. ORGANIST plays opening bars of "We Three Kings of Orient Are" softly as MR. WARNOW speaks.)

MR. WARNOW: (*Stands*) Now that the shepherds have gone, men sing "We Three Kings." Three men, magnificently arrayed, enter carrying gifts, gorgeous gifts. (On cue "enter" WISE MEN enter stage left, cross stage slowly, kneel before MARY and lay gifts before her. While this business goes on, MR. WARNOW continues to speak.) And then it will be just like the story in St. Matthew's second chapter, from the first through the fourteenth verses.

THE MINISTER: (*Rises and reads Matthew 2:1-14.*)

(On cue "departed" in verse 12 the WISE MEN exit stage left in haste. On cue "behold" in verse 13, the ANGEL enters stage left and walks to center stage, holding up arm. On cue "arose" in verse 14, JOSEPH takes the CHILD, gives his left hand to MARY and leads her from stage. She carries the gifts.)

(At the end of the Scripture and exit of MARY and JOSEPH, all lights in the sanctu-

ary go out. A short silence. Offstage, a man's voice calls.)

MR. GAYE: Mr. Warnow, Mr. Warnow, are you here? Are you all right? Mr. Warnow, is there anything wrong?

(Full lights on. MR. WARNOW, center stage, shaking his head, rubbing his eyes.)

MR. WARNOW: (*softly*) It was beautiful—just beautiful. Was it a dream? (*Shrugs*) I don't care what it was; it was the perfect pageant!

MR. GAYE: (*bursting through the door in back of the sanctuary, and talking rapidly as he walks quickly toward MR. WARNOW.*) Say, Mr. Warnow, are you all right? Gosh, you sure gave me a scare. The church seemed as empty as anything. Black, too. I thought you weren't here, even if John said you had to be. Say, you know, I thought I heard some music when I was parking the car. (*Laughs shortly*) Crazy—that's me. Well, let's get going.

MR. WARNOW: (*confused*) Going? Where?

MR. GAYE: To a party. The church school gang are all up at your house. (*He hesitates, then talks on in a rush.*) It's supposed to be a surprise party, a sort of silver jubilee for the one 'n' only Oliver Warnow. What do you think of that, sir?

MR. WARNOW: A party? For me?

MR. GAYE: Yes-sir-ee. So you see we've just got to get going, no more hanging around here. Where's your coat? Out in the hall? Come on, let's get it. (*Takes Mr. Warnow by the arm.*)

MR. WARNOW: (*stalling*) But who's there?

MR. GAYE: Oh, the whole church school—teachers, secretary, Mrs. Jonas and John and—well, just about everybody. Say, I'll bet you can't guess who showed up at the last minute?

MR. WARNOW: (*Faintly, still reluctant to leave.*) No—who?

MR. GAYE: George Whitcomb, that's who. Just back from the seminary. Says it's your fault he's going to be a minister. Yeah, something about a piece you made him learn once, "Make straight the highways of the Lord." Well, that's a good one, isn't it? (*Laughs*)

MR. WARNOW: (*now electrified, picks up the stool, carries it to the first pew down stage right, crosses in front of Mr. Gaye, speaking during this business.*) Come on, son, we mustn't keep those fine folks waiting.

MR. GAYE: (*Looking puzzled as MR. WARNOW starts toward the door through which he had entered.*) That's right, sir. By the way, how did the pageant go? I'm sorry I had to miss it.

MR. WARNOW: (*Stops briefly center stage. Turns to audience. Smiles broadly.*) It was a beautiful pageant. Yes, indeed it was. (*Picks up hat, down stage left and continues to walk toward the door, still speaking.*) You know, son, it's going to be a very Merry Christmas, isn't it?

MR. GAYE: (*heartily as they pass through the door.*) Yes, indeed, sir, a very Merry Christmas.

CHOIR sings "God Rest you Merry, Gentlemen."

¹Old English Carol, arranged by Henry Knight. Found in the hymnal, *Christian Worship and Praise*. A. S. Barnes & Co., New York, 1941.

Worship Resources

NOVEMBER

Primary Department

by Marion G. Young*

THEME FOR NOVEMBER: *Praise God for Food*

For the Leader

During this month the emphasis will be upon God's love and care in creating and sustaining a world which is able to produce food for all. Gratitude for harvest and plenty will be linked with concern for those less fortunate and with a desire to work with God in providing the necessary things of life for all people. Sharing experiences should go hand in hand with worship experiences.

Traditionally this is a home season. At this time of the year hearts turn naturally to the family circle. Relatives often travel miles to be with their loved ones. As young and old gather together to enjoy the fruits of the harvest and the warmth of family fellowship, it is easy to turn to God in gratitude for such a world of love and bounty. It is easy also, to turn to God in contrition and concern over the sufferings and needs of many of his people.

Because this open-heartedness is so universal near Thanksgiving, it is an excellent time for church school leaders to give children and parents guidance in home worship and sharing. Often a small child can lead his whole family into a sense of God's presence in their lives, and to a desire to share in his work and worship.

Materials for these services have been chosen with the above thoughts in mind. Hymns of the church which can be interpreted to children are suggested. Because they are familiar to adults it will make it easier for all ages to worship together. Some of the books suggested can be put on the browsing table and then loaned to take home. In letters to parents or in conferences with them it is possible to suggest other material and to inform them about the month's plans. It is well to choose a service project which requires close home cooperation or to participate in an all-church giving project.

One group carrying out these plans made booklets containing prayers and graces as well as a suggested family worship service for Thanksgiving Day. The service for the last Sunday of the month can be used in such a booklet. Worship centers should be ones children can help to set up and can duplicate at home. They need the sense of security which comes from feeling an important and contributing member of a family group.

Enrichment Materials

From *Observing National Holidays and Church Festivals* by Florence Martin. (Bethany Press)

*Yonkers, New York.

A whole unit, "Keeping Thanksgiving as a Christian Festival," on pages 94-140 gives stories, poems, prayers, songs, activity and worship suggestions.

From *You Can Do It* by Atha Bowman (Judson Press)

"A Sharing Thanksgiving"

"Learning a Thanksgiving Song"

From the church hymnal or *The New Hymnal for American Youth* by Augustine Smith (Fleming H. Revell Co.)

"We Plough the Fields and Scatter," 323

"Now Thank We All Our God," 325

All other hymns will be found in *Hymns for Primary Worship* (Judson or Westminster Press)

From *Thoughts of God for Boys and Girls* by Welker and Barber (Harper)

"A Family Worships," p. 2

"A Family Worship Corner," p. 1

"Harvest Festivals," pp. 150-156

"A Harvest Feast in Denmark," p. 302

From *The Family Worships Together* by Mazelle W. Thomas (Pilgrim Press)

"Grace at Table," p. 21

Home Worship Centers, pp. 8, 9

From *Let's Go to Nazareth* by Elizabeth L. Reed (Westminster Press)

"The Feast of Booths," p. 34.

From *Tell Me about Prayer* by Mary Alice Jones (Rand McNally)

"Prayers of Praise and Thanksgiving," p. 43

A *Little Book of Singing Graces* by Jeanette Perkins Brown (Abingdon-Cokesbury Press)

Prayers for Little Children edited by Mary Alice Jones (Rand McNally)

My Prayer Book by Margaret Clemens (Rand McNally)

November 5

THEME: *Our Food*

WORSHIP CENTER: Build this around a good reproduction of "The Angelus" by Millet. Copies may be found in many church school picture sets or may be ordered from Perry Picture Company, Walden, Mass. or Art Extension, Westport, Conn. An attractive arrangement of fruits and vegetables may be used also.

PRELUDE: "Come, ye Thankful People, Come"

CALL TO WORSHIP: Psalm 95:1,2

HARVEST TIME VERSES FROM THE BIBLE: Genesis 8:22; Psalms 104:14; 85:12; 104:24; 126:3

PICTURE STUDY: Draw from the children their observations and insights about the picture. Lead them into an appreciation of the mood and help them to think about what the man and woman might be saying to God.

PICTURE POSING: Let two of the children pose the picture while the group says softly, "The Lord hath done great things for us, whereof we are glad." This may be done several times, with different

children. A man's old hat and a basket of vegetables will add reality.

SILENT PRAYER WITH THOUGHT DIRECTED: "The Lord hath done great things for us, whereof we are glad."

Leader: Let us think of all the good food which comes to us from the earth.

Silence

Leader: Let us think of how the farmer plows the field, sows the seeds, and gathers the harvest.

Silence

Leader: Let us think of all the other people who help to provide us with food.

Silence

Leader: Let us think of the sunshine and rain we had this summer and of how they helped our gardens.

Silence

"The Lord hath done great things for us, whereof we are glad."

HYMN: "We Plough the Fields and Scatter"

November 12

THEME: *Harvest Time*

WORSHIP CENTER: This may be the same as last week. However, if there is a good picture of harvest time in Bible days available it might be substituted for "The Angelus"

PROCESSIONAL HYMN: "Come, ye Thankful People Come"

CALL TO WORSHIP: Psalm 100

PRAYER: O God, our loving father, we thank thee for all thy goodness to us. We praise thee for the earth and for all the food which comes from it. We remember with gratitude the farmer and all other workers who help us to be fed. May we learn to use thy gifts for the good of all. Amen.

HYMN: "We Plough the Fields and Scatter"

LEADER: Long ago people were grateful for their harvests. They felt that their food was a gift from God to be shared with other people. Today we will listen to a might-have-been story about a boy who lived in Bible days. See if you can count how many ways of sharing the boy learned.

STORY:

THE HARVEST

Jonathan had gone out in the fields with his father to watch the men harvesting the grain. The sun was warm and bright. Birds were fluttering here and there. The men worked busily in the fields and small Jonathan found plenty of interesting things to watch. His father came and stood near him for a moment.

"Father," said Jonathan, "the men are not cutting all of the grain. See, here in the corner there is a lot left standing."

"That is true, my Jonathan," replied his father, smiling. "They are leaving that on purpose. It is one of our laws that when we harvest our fields the grain in the corners is to be left standing."

"But look!" cried Jonathan. "Those people are not our workers! And they are helping themselves to the grain the men have left."

"Of course," said the father. "They are welcome to it. Not everyone owns a field,

Jonathan. Those who have no fields of their own may come and take whatever the men leave. That is one of our ways of sharing."

"Are there other ways?" asked Jonathan.

"Many others," answered his father. "Have you never watched the men beating the olive trees to knock down the ripe olives?" The boy nodded. "When they get through," went on his father, "they never go back and beat the trees the second time. There are always olives left for those who have no trees of their own. It is the same way when we harvest our grapes," he added, as he turned back to his work.

When it was time to go home Jonathan and his father walked along the dusty road. They passed other fields where the farmers were finishing their work for the day. They called greetings to friends and neighbors. At last they came to the mill. Here the patient donkey was plodding round and round, turning the heavy stone that ground the grain to flour.

"Why are the donkey's eyes blindfolded?" asked Jonathan.

His father smiled down at him. "Make believe you are the donkey and see if you can find out," he said.

Jonathan ran into the field. He made believe he was the donkey. Round and round he went—round and round and round. Soon he grew dizzy. Round and round he went, stumbling along. All at once he fell down in a little heap. He sat still until the trees and bushes stopped going around. Then he jumped up and ran to his father.

"Does the blindfold keep the donkey from getting dizzy?" he asked. His father nodded. Jonathan watched the donkey plodding round. Soon it stopped to rest.

"How fat he is!" exclaimed Jonathan, patting the donkey.

"No wonder," answered his father. "You see, although he is blindfolded there is no muzzle on his mouth. The donkey may eat of the good grain whenever he is hungry. It is right that the animals that help should have their share of the harvest. But come, now, we must hurry home."

Jonathan and his father walked on down the village street. After a while the boy spoke suddenly. "I know another way to share," he said, looking up at his father. "There is the gift we take to the tabernacle for God—a tenth of all we have."

"All gifts are really gifts to God," answered his father, gently. "It is God's plan for everyone to have a good share of all that he has provided for his people."

FLORENCE TAYLOR¹

BIBLE READING: As the children recall the ways of sharing mentioned, read some of the harvest laws from the Bible. See Leviticus 19:9,10; Deuteronomy 25:4; 24:20,21.

DISCUSSION: Help the children to think of ways of sharing food today. Introduce the Thanksgiving project and let the children suggest ways of carrying it out.

PRAYER: Use the thoughts brought out in the discussion.

RECESSATIONAL HYMN: "Now Thank We All Our God"

November 19

THEME: *Sharing*

WORSHIP CENTER: Let the children arrange it as they might at home.

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PRELUDE: "Father, We Thank Thee for the Night"

(Use only the first verse. Sing it once as the group stands in place, and then again as they march away from the worship corner.)

CALL TO WORSHIP: Psalm 92:1

HYMN: "Father, We Thank Thee for the Night"

LEADER: We have been talking about God's gift of food and how we can share it with others. I am going to read a poem about some people who found the way to make happiness.

POEM: Gentleman Gay²

Said old Gentleman Gay, "On a Thanksgiving Day—

If you want to be happy, give something away."

So he gave a fat turkey to Shoemaker Price,

And the shoemaker said, "What a fine bird! How nice!"

I'll give Widow Lee the fine chicken I bought."

Said the pleased Widow Lee, "See this chicken! Oh, my!"

I'll give Washwoman Biddy my big pumpkin pie."

And, "Oh, sure," Biddy said, "It's the queen of all pies;

Just to look at its yellow face gladdens my eyes!

Now it's my turn, I think, and a sweet ginger cake

For the motherless Finnegan children I'll make."

Said the Finnegan children—Rose, Benny, and Hugh,

"It smells sweet of spice and we'll carry a slice

To little lame Jake who has nothing that's nice."

"Oh, I thank you and thank you," said little lame Jake,

"What a beautiful, beautiful, beautiful cake!"

And such a big slice, I will save all the crumbs

And give some to each little sparrow that comes."

And the sparrows they twittered as if they would say,

²Source unknown.

Like old Gentleman Gay, "On Thanksgiving Day,
If you want to be happy, give something away."

DISCUSSION: Let the children retell and talk about the story-poem. Relate it to their own plans for sharing and remind the children of the gifts to be brought next Sunday.

HYMN: "Now Thank We All Our God"

PRAYER: Ask God's blessing on the special plans of the group.

November 26

THEME: *Thanksgiving*

WORSHIP CENTER: Use a picture such as "The Angelus." Have a low table or baskets on which the children's gifts can be placed as part of the center. (This service is planned for a family group. In the church school teachers may take the part of parents and all the children be part of the family or relatives.)

HYMN: "Come ye Thankful People Come"

SCRIPTURE: Psalm 100 (read or recited in unison)

HYMN: "Now Thank We All Our God"

STORY: An older child can tell simply the story of the First American Thanksgiving

STORY: Mother can tell a story of Thanksgiving in Bible days, using the Bible open to Leviticus 23:39-44

SCRIPTURE: Father may read some of the harvest laws for sharing. See Leviticus 19:9, 10; Deuteronomy 25:4; 24:20, 21

POEM: "Old Gentleman Gay" (read by a child. See service for November 19.)

PRAYER: O God, we are thankful for our family and all our loved ones. We are thankful for all the good gifts that thou hast given us to enjoy together. We are especially grateful for our food, and for the food we can share with others. Help us to discover more and more ways to work with thee in making our world a better place for all people. Amen.

HYMN: "We Plough the Fields and Scatter"

CLOSING THOUGHT: "Being Thankful Every Day"

Junior Department

by Mazelle Wildes Thomas*

THEME FOR NOVEMBER: "Blessed is the Nation Whose God is the Lord"

For the Leader

Junior boys and girls are very much aware of the instabilities and insecurities of the world in which they live. Adult conversation, radio commentators, and newspaper headlines are a real part of their everyday living. They experience genuine concern for the future—therefore

they stand in need of a new sense of security. During the month of November, through the use of the theme given above for the services of worship, they may be helped to catch a new vision of the eternal and everlasting characteristics of their Heavenly Father, who is a God of love and concern.

These worship suggestions may seem more mature than some planned for juniors, but they are capable of reaching up if we give them thoughtful guidance.

Those participating in the services should be given sufficient time for preparation.

*Director of Christian Education, Grace Congregational Church, Framingham, Massachusetts.

Hymns are taken from *Hymns for Junior Worship*.

November 5

THEME: "Our God, Our Help in Ages Past"

In the worship center, you may use an open Bible, an American flag in a standard and lighted white candles.

PRELUD: "Now Thank We All Our God"

CALL TO WORSHIP: (by the leader and the choir)

Leader: This is the day which the Lord hath made; we will rejoice and be glad in it.

Response: It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O most High. (Psalms 118:24; 92:1)

HYMN: "Our God, Our Help in Ages Past"

PRAYER: "O God, who hast been our help in ages past and art our hope for years to come, we thank thee for thy patience, thy goodness, and thy faithfulness. Forgive us for living sometimes as though we had no Heavenly Father. Help us, in the quiet of this place where many have worshipped thee, to come very near thee." Amen.

THOUGHTS FROM THE PSALMISTS: (read by junior)

Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands.

Thy years shall have no end. (From Psalms 90 and 102)

HYMN: "Now Thank We All Our God"

LEADER:

November is a month when we find ourselves especially eager to give thanks. Why do you think this is true? What is there about this month or this time of year that prompts us to be particularly thankful?

The theme for the worship services for the month will be, "Blessed is the Nation Whose God is the Lord."

Today we shall begin to explore that theme by thinking together about God who has been our nation's help in the years that have gone. The inspiration for this thought comes from the Bible verses read by [junior above] and also from the first line of the first hymn we sang this morning. While the pianist plays the music of that hymn again, let us all think of ways in which we believe God has helped our nation in years gone by.

PERIOD OF LISTENING AND THINKING

SHARING OF IDEAS

LEADER: "God Helped Our Nation's Founders"

How exciting it is to think again of the many, many ways by which God has guided and helped this great nation of ours to take her place in strength, influence and grandeur along side the other nations of the world.

God guides the life and growth of a nation as he is able to guide the lives of men and women who make the laws, establish the policies and bring about the events in the life of a nation.

Some of you boys and girls have already learned in your history classes the thrilling story of the formation of the Constitution of the United States. That Constitution was formed 163 years ago and yet it continues to bind together almost 150,000,000 people to form one of the greatest nations of the world.

Great as is the constitution and great as its service has been in helping to shape the life of our nation, we should know and remember that the men who wrote it were men who believed in God and who spent hours upon hours in prayer asking God's help as they labored in writing it.

As the fifty-five delegates to the Constitutional Convention, including George Washington, Alexander Hamilton, James Madison, Benjamin Franklin, Roger Sherman, Charles Pickney, Gouverneur Morris, Rufus King, and Robert Livingston worked to draw up the plan by which the people of the new nation would live, they often stopped in their thinking and speaking to ask God's help. George Washington at one time said that the constitution was "in the hands of God."

Under that constitution, brought into being by those men who eagerly and frequently asked God for help, the United States has grown in size, strength, wealth and influence to earn her place among the nations of the world.

Under that constitution men and women of this nation and others have found refuge, faith, liberty and courage.

Under that constitution men, women and children have known what it means to be free, to worship God as they wished and to be educated as they desired.

Under that constitution no man is king, no woman queen, no one a slave. The way of the people is the way of the land.

Our God has been indeed our help in ages past.

OFFERING SERVICE:

Leader: "Freely ye have received, freely give."

Music During Offering: "America the Beautiful"

Prayer of Dedication:

Accept our gifts, O God, today
Use them for others, we humbly pray.
Amen

CLOSING HYMN: "America the Beautiful"

November 12

THEME: "Our Shelter from the Stormy Blast"

The arrangement in the worship center may be the same as on previous Sunday.

PRELUD: "Our God, Our Help in Ages Past"

CALL TO WORSHIP: As for November 5

HYMN: "For the workers in the mill"

PRAYER: (by a junior boy) Verse 4 of hymn, "For the workers in the mill," beginning, "Lord of Life, to Thee we pray."

HYMN: "We pray thee, O Father, that wars soon may end." (sung by November choir)

STORY:

THE GREATEST POWER OF ALL

The Olsons were building a new house, a beautiful, beautiful new house. There was to be a dutch-door in the kitchen, a fireplace in the living room, a recreation room in the basement and a bedroom for each member of the family.

¹Hymns for Junior Worship, Westminster or Judson Press.

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Now building a house is not an uncommon experience at any time and surely not in these days of housing shortages, when hundreds of thousands of American families have been engaged in house building. But to the Olson family, who had been living in an attic room, a two-room

apartment and then a basement apartment, it was indeed an exciting adventure. Just the thought of having once again their own home with bedrooms of their very own was enough to make Hans and Kristie Olson gloriously happy.

Now the dream was becoming a reality. Each day when Hans and Kristie returned from school they passed the new house and carried home to their mother some happy report of the carpenter's progress.

But this day—this awful calamitous day, the story they cried out to their mother as they came rushing into the house was anything but happy.

"Tell us it isn't true Mummy, tell us it isn't true," they cried.

"Tell you what isn't true, children?" asked the startled mother.

"That we will never get to finish our house—and I will never have my own room," continued the sobbing Kristie.

When Mother Olson had quieted the children enough to get the complete story this is what she learned.

On the way home from school Hans and Kristie had listened in on a conversation among the older children of the neighborhood, about the atom bomb. While they had read about and heard talk of this secret power before, they had never quite understood what the release of such a bomb in their own town might mean. And when Ricky and Paul had gone so far as to tell them that they would probably never get to finish their house now—well that was the worst possible catastrophe of which they could think.

When the sad story was told and the children again pleaded with their mother to tell them that it wasn't true, this is what she told them:

"I cannot say that the atom bomb will not one day be used. I can only say that my faith in man helps me to believe that the marvellous atomic power about which men are learning will one day be used for good instead of evil. I can also say that I believe we will finish our house and that one day quite soon, you shall each have your own room."

"But there is one more thing of which I am more certain than of anything else in the world and it is this: I believe that we have a Heavenly Father who will continue to love and care for us no matter what happens. God, our Heavenly Father, always was, is now and will always be the greatest power in the world. He has been the refuge and strength of thousands upon thousands of people down through the ages and he shall continue to be the shelter of all of us in any kind of storm."

Hans and Kristie had dried their tears. Kristie looked a bit confused and started to question further when Hans stood up reached for her hand and said, "Come on, sis, I understand now. Let's go tell the kids."

"And what will you tell them Hans?" inquired his mother.

"Why, we'll tell them that maybe men are better than they think they are, that our mother says she believes we'll get our house finished, and that God is forever and forever and is greater and more powerful than even atomic power."

M. W. T.

OFFERING SERVICE:

Leader: Freely ye have received, freely give."

Music during Offering: Hymn tune, Meditation

Hymn of Dedication: "Thy work, O God, needs many hands."

CLOSING HYMN: "Our God, Our Help in Ages Past"

November 19

THEME: *God Provides Abundantly*

You may use a large bowl of brass or wood or a cornucopia (rolled from heavy oak tag) of fruits and vegetables artistically arranged with the open Bible and lighted candles of yellow, green or orange.

PRELUDE: "Come, Ye Thankful People" **CALL TO WORSHIP:** (sung by November choir) "Enter His gates with a song of rejoicing"

PRAAYER: We do praise thee, O Lord, our God—praise thee and thank thee. Thou hast provided abundantly for us. Our fields of ripened fruits and grains have been harvested, the wealth of our hills has been gathered in as have been the gifts of thy rivers, plains and forests. Help us, we pray, to make of these thy gifts, instruments of peace that all men everywhere shall turn in thanksgiving to thee. Amen.

HYMN: "Come, Ye Thankful People"

LEADER:

Today is Thanksgiving Sunday. On Thursday of this week families up and down and across this blessed nation of ours will gather together to give thanks and to celebrate in gay festivities the blessings of a bounteous harvest. From the days which produced the Psalms down to this very day, men have come together to express praise and thanksgiving for the gratitude they felt for the fulfillment of God's promise. He promised his people that while "the earth remaineth, seedtime and harvest shall not fail."

The custom of setting aside a day or a season for the expression of gratitude at the close of the harvest time is very old. In the language and time of the Old Testament it is called the Festival of Ingathering and it marks the beginning of a new year. In the law of Moses may be found very careful directions for the observance of this first day.

The 65th Psalm is a song of praise for God's goodness to man. _____ is going to read it for us.

SCRIPTURE READING: (read by a junior)
Psalm 65

LEADER: God is a good God who expects goodness. Let us hear what has been written about this in the 8th chapter of Deuteronomy.

SCRIPTURE READING: (read by a junior)
Deuteronomy 8:1-18

LEADER: In our country the keeping of a day of thanksgiving goes back to the Pilgrims, who in the fall of 1621, set a day apart for the purpose of giving thanks for the rich harvest during the first year in the Plymouth Colony. The father of the modern Thanksgiving holiday is Elias Boudinat. _____ will tell us about him now.

TALK: "Father of the Modern Thanksgiving Day"

Elias Boudinat of New Jersey was a prominent leader in the Continental Congress. One Friday, September 25, in the year 1789, Mr. Boudinat stood on the floor of the House of Representatives meeting then in New York, and presented the following resolution:

"Resolved, that a joint committee of both Houses be directed to wait upon the President of the United States, to request that he would recommend to

the people of the United States a day of public thanksgiving and prayer, to be observed by acknowledging, with grateful hearts, the many signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a Constitution of government for their safety and happiness."

The resolution was sent to President George Washington and he issued the first Thanksgiving Proclamation on October 3, 1789.

The next proclamation was issued in 1795. Since the year 1863 the Presidents of the United States have issued proclamations appointing the fourth Thursday of November as a national Thanksgiving Day.

LEADER: While the November choir sings a hymn of thanksgiving, our Thanksgiving offering will be received and brought to the worship table.

HYMN: "O Lord of heaven and earth and sea" (sung by the choir)

CLOSING HYMN: "All Good Gifts Around Us"

November 26

THEME: *"Our Hope for Years to Come"*

You may use a picture of the head of Christ, an open Bible and lighted candles in the worship center.

PRELUDE: "The world came to my home one day"

CALL TO WORSHIP: (Sung by choir)
"Seek Ye the Lord While He May be Found"

PRAAYER: We would call upon thee this morning, O God, and ask thee to be with us here in this quiet place. We would think of thee, praise thee and thank thee. Amen.

HYMN: "It Makes no Difference, East or West"

LEADER:

Today is the last Sunday of November, and the last service of worship on the theme, "Blessed is the nation whose God is the Lord." We have thought of ways in which our nation has been blessed. On the first Sunday we talked of ways by which God helped our nation in ages past. On the second Sunday we thought of God as a source of power and strength, a refuge in time of trouble and concern. Last Sunday we thought of God as one who provides richly and abundantly for us. Today we are going to think of God as our hope for years to come.

You boys and girls read the newspapers, listen to the radio and hear reports on conditions all over the world. Sometimes you become concerned and discouraged. It is important for you to know and remember that as God has helped guide the nations of the world in ages past, so is he our hope now and will be in years to come. It is important for us to remember that God is the Father of all men everywhere and is as concerned for them as he is for us. Some of the best hymns we know have been written to help us catch the spirit of these ideas. We are going to sing some of them thoughtfully now.

HYMN SINGING:

"Brother of all the world"

"The world came to my home one day"

"Forward Through the Ages"

OFFERING SERVICE: As for November 12

CLOSING HYMN: "Faith of Our Fathers"

Junior High Department

by Nelle Morton*

NOVEMBER THEME: *Seeking to be Thankful*

For the Department Leader

The center of our worship is God. However, an occasion for worship during the month of November is the Armistice-Thanksgiving season. A worship committee exploring the attitudes toward God involving a grateful spirit may discover, as one committee did, that these include an at-one-ness with mankind, a desire for forgiveness for the misuse of God's gifts, and some sense of responsibility to God. Like Christmas, the Thanksgiving season has been clouded with other meanings until this deeper gratefulness is often missed.

It is at this point a worship committee must begin in preparation for the November worship. What does being thankful mean to the average junior high boy or girl? In what ways are they conscious of Thanksgiving as related to a national and not purely personal meaning? How are a sense of national and a sense of personal thanksgiving interrelated? How would you like your junior highs to feel during this month toward God?

How can you begin to make this come to pass?

Be very sure you decide, before you begin to plan, just what you desire to have happen in your group. Below are some suggestions for consideration by the worship committee, together with a few resources showing how the ideas may be organized. To these will have to be added hymns and other music, and such additional prayers, rituals, and talks or stories as will be needed in the guidance of worship. Let this be a creative experience on the part of the worship committee, keeping in mind always the particular situation of the group involved.

November 5

STATEMENT OF PURPOSE (Leader):

Today we enter the official Thanksgiving season of our nation. Years ago by national ordinance and each year by proclamation the fourth Thursday in November is made a national holiday. But you and I know that genuine thanksgiving cannot be legislated.

This month also, on November 11th, we celebrate nationally the beginning of the armistice following the First World War. But since you and I have lived there has not been true peace in our land.

Therefore, I should like you to join me this month in seeking a thankful spirit, then in expressing that spirit to God through our worship. But in such a quest we may discover that the seeking and the expression are all a part of our worship.

As our call to worship during the month the pianist will play "Come, Ye Thankful People Come." Do not sing. But ask yourselves this question during the playing: "As I come into the presence of God with my junior high friends, am I really thankful?"

*Bluff City, Tennessee.

CALL TO WORSHIP: Tune only of *St. George's, Windsor* ("Come, Ye Thankful People Come"), followed by a brief period of silence.

PRAYER: O God, begin to work a change within us. Transform our feelings of taking-without-thinking to participating with happy hearts; and our attitude of the-world-owes-me-a-living to, its-my-kingdom-job to help make the world a better place in which to live.

HYMN: "Come, Ye Thankful People Come" (all stanzas)

STORY:

TARU AND THE PALEFACE

Taru was breathless as he climbed the Smoky Mountain slope above the fertile valley where he was born—and where his father was born, and, as far as he knew, where his father's father's father was born. For this was his world, with the cool starry sky above him at night; the valley stretching the length of the mountainside, where his people planted, reaped and lived happily and peacefully; the towering mountain overhead, with its network of paths beaten out by the Cherokee hunters dragging deer, bear and smaller game to the valley to be dressed, cured for food and the skins dried for clothing.

During his thirteen years the Indian boy had known only peace with each rising sun and tired satisfaction from work and fun at each evening's close. He had taken these without thinking and leathered his skin without effort.

Now as his bare feet fitted the narrow path up the slope, his bow hungrily anxious for wild turkey, Taru thought about his valley, his people and the strange happenings in the stranger world. For over the mountains had come palefaces to capture people as the Indians captured animals.

Rumors of the foreigners had brought no fear until his father's brother was carried to the valley one evening looking as if hundreds of tiny hot pebbles had been thrown against his chest with great force. No clean arrow wound had caused him to die at the campfire that night. Surely these strange people did not know about the Great Spirit.

Breaking twigs and heavy footsteps suddenly interrupted his wonderings. Taru's noiseless feet stopped and his nimble fingers parted a pine branch. There before him, he saw in fearful wonder, was a boy his own age, with bleached skin and blond hair. As Taru watched, the boy's sling shot twirled and a fat mountain squirrel fell at his feet. In his amazement he forgot to release the pine branch and when the boy ran to recover his game his eyes were level with the Indian boys. Taru, seeing wild terror drive pale eyes to the ground for more pebbles, felt strong, and smiled. Then he pointed to the squirrel at his feet and nodded as if to say "good shot."

The paleface boy watched with wide eyes as Taru lifted his bow, fitted his arrow and, *zum*, brought a squirrel down twenty yards away. "Beautiful shot," came from the paleface's lips and his face broke into a reluctant smile.

The two boys looked at each other for

one long moment, picked up the squirrels and went their separate ways.

Next day after the paleface had found his game he lingered long, listening for a sound he did not hear and watching for a face he did not see. He came again and again. Then one day he saw the face between the pine branches and knew by its lack of hesitation that it had been there each day.

It was easy after that to hunt together and for Taru to teach the paleface the secrets of the mountains. For Taru knew where the largest nuts and chestnuts grew. He soon taught his friend the use of the arrow, to make a bow, and how to move silently through the branches. They found the ribboned paths winding among the thick undergrowth.

At the end of their secret meeting each day they parted laden with treasures from the forest—the paleface wondering at the goodness of God in tucking so many secrets in the trees and brooks that there was enough and to spare for Indian and white alike; and Taru wondering how the Great Spirit could create some palefaces to carry hatred and fear in their hearts, and some to be so kind and friendly.

Then one day came the Trail of Tears when the Indians were driven from the Smoky Mountains across the Mississippi, few ever to return to their beloved homeland.

Never again did Taru see his paleface, but always at hunting season he wandered alone asking the Great Spirit to keep his friend. And often the paleface could be seen on the mountain slope looking anxiously toward pine branches where he had first seen the face of the Indian boy. "There are squirrels and nuts and turkey. There are berries, and deer and bear, enough for Indians and white alike," he would say. Then, he would sit looking over the valley which Indian families had left and wonder about the land, and the people, and God.

LEADER:

Peace comes not when warriors cease fighting;
Peace comes when their boys and girls and men and women can come together freely,
Sharing with each other fun and sorrow
and the good things of life.

Hearts are never thankful when filled with thoughts of greed or jealousy or hatred;
Hearts are thankful when they can love and are humble.

PRAYER: (Have the committee prepare ahead of time a prayer which would lead to an examination under God of the attitudes and habits in the lives of the junior highs which would keep them from becoming truly thankful.)

November 12

FOR THE WORSHIP COMMITTEE

The purpose of the worship of last Sunday was to begin to seek under God's guidance an attitude of true thanksgiving. The friendship of Taru and the paleface boy was possible because of their devotion to the Eternal—for Taru he was the Great Spirit; for the white boy, God. A heart cannot be thankful when crowded with a love of things or of attitudes of hatred.

Just suppose that Taru and the paleface boy could now—more than a hundred years later—come back and see the country and the people who fought for dominance of the fertile valley and the mountain slopes. No, you do not have to suppose,

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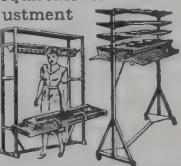
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for they are back in the spirits of fair minded boys and girls today seeking to worship God as these boys worshipped, and living on the land their fathers possessed. Could you begin in your planning for this worship to lead your group to meditate on God not only as a giver of good things but as one who demands righteous living?

MEDITATION: "The Earth Is the Lord's"

You might consider writing for your group a meditation based on Psalms 15 and 24. One group did it this way:

*The earth is the Lord's and the fulness thereof;
The world, and they that dwell therein*

Yet gangsicker over rights to play ball in certain places and men fight to raise profits on plots of ground for homes.

The earth is the Lord's—

Yet man has stripped the hillside of timber and bared the soil to the winds, rains and floods.

The earth is the Lord's—

We have destroyed the richness of the soil by poor planning, poor care, and failure to rotate crops, until large parts of the earth's soil is worthless until it is built up again.

The earth is the Lord's—

We have pushed the Indian on reservations and denied him the free rights to use land for his own development.

The earth is the Lord's—

We have built industries to exploit the earth's goods for profits for a few instead of using them for service to many.

The earth is the Lord's—

Yet out of our ignorance, stupidity and prejudice we have acted as if the earth were ours, to use for ourselves, only, and for always.

Psalm 24:1-2 and Psalm 15:1-5 may be paraphrased to incorporate some of the concerns of the group, such as:

Who shall dwell on God's holy earth?
He that is honest and righteous,
Who robs not its forests of timber,
Who mines not coal for selfish purposes,
Who restricts not any of God's children
because of being Indian or Negro or Jew
or white.

This worship should acknowledge God as source of all the earth's goods and as demanding righteous use of them.

November 19

FOR THE WORSHIP COMMITTEE

True thanksgiving can only abide in those groups and individuals who are humble enough to seek forgiveness. Therefore, today's worship should offer an opportunity for the group to ask God's forgiveness for misuse of his gifts (tie in with last Sunday). Perhaps this service could be climaxed with a litany of thanksgiving which would include a prayer of forgiveness.

Read carefully Psalm 103:6-12, then 103:1-5 and prepare your own litany. This service could be mimeographed, with responses of "Father, forgive us" after listing each misuse of God's gifts. For we cannot be thankful for God's gifts when we misuse them in any way. The litany could close with phrases enumerating the boundless good things with which God ever surrounds his children, these phrases interspersed with "Father, we thank thee." The usual order is to place thanksgiving

before forgiveness. But here, for our particular purpose, thanksgiving must include not only God's gifts to us but a deeper thanksgiving to God for his willingness to forgive our misuse of these gifts and our breaking faith with Him when we deny their use to any of his children.

One group did it in the following manner after a discussion on God's resources, conversations with social science teachers in school and a careful reading of Psalm 103:

LITANY OF PENITENCE AND THANKSGIVING

*Jehovah executeth righteous acts,
And judgments for all that are oppressed.*

Soul neglected strikes back in lack of production. Indians kept as wards and half citizens prevent a country from being free in world relations. Discrimination against Negroes destroys the personalities of the discriminators. Earth's treasures used for selfish purposes leaves a nation half hungry and half cold.

*Father, forgive us for our wrongdoings.
Jehovah is merciful and gracious,
Slow to anger and abundant in lovingkindness.*

O God, we have sinned in letting beautiful fields waste, and hillsides wash away. Yet you have continued to send the sun and the rain and to provide abundant minerals with which to make the land healthy and fertile.

*Father, forgive us for our wrongdoings.
You have made people's minds creative
in inventing machinery. We have denied
its use to many who need it and it has
denied work to many others. Yet you
have not withdrawn this creative gift.*

*Father, forgive us for our wrongdoings.
You have given us a chance to be free
and have enough for all if we work together
to provide it. The earth continues to
pour forth their richness.*

*Father, forgive us for our wrongdoings.
Jehovah hath not dealt with us after our sins,
Nor rewarded us after our iniquities.*

Our country continues to be great, and strong, and wealthy. We continue to learn more and more about the earth and the good things in the earth. We have too often forgotten that our fathers declared ours a nation founded on the rights and liberties and justices for all. You have given us renewed chances to exercise justice and freedom. Before it is too late, help us to turn to thee, O God, and

*Forgive us for our wrongdoings.
As the heavens are high above the earth,
So great is his lovingkindness toward them
that fear him.*

*As far as the east is from the west,
So far hath he removed our transgressions
from us.*

You have forgiven us again and again, and continue to bless us.

*Father, we thank thee.
You have made our nation great in spite
of our failures.*

*Father, we thank thee.
You forgive and forget our failures as if
we had never committed them.*

*Father, we thank thee.
Your lovingkindness is from everlasting
to everlasting and your goodness beyond
anything we can understand.*

Father, we thank thee.

Bless the Lord, O my soul,
And all that is within me bless his holy
name.
Bless the Lord, O my soul,
And forget not all his benefits:
Who forgiveth all our iniquities;
Who healeth all our diseases;
Who redeemeth our life from destruction;
Who crowneth us with lovingkindness and
tender mercies;
Who satisfieth our desires with good things,
So that our youth is renewed like the
eagle.

November 26

FOR THE WORSHIP COMMITTEE

Thanksgiving is tested by responsible action—then the action becomes worship. Sincere grace at a meal affects the way we eat and the way we feel and act toward those who prepare food and the farmers who produce it. Then eating is done with reverence and the relationships are filled with worship. It is like that with our group and national life.

The early Hebrews, to maintain their grateful relationship with God and ever remind themselves of the goodness of God, selected the best of their harvest and offered it to God as a symbol that all they had was from God. This led to certain festivals at harvest time. Psalm 100 probably grew out of these seasonal offerings. If yours is a rural group then you can more easily close your November worship with a festival or a worship of thanksgiving-in-action, by bringing a lamb or a calf or some grain for overseas relief or other needy cause. If yours is an urban group your offering could be in money, or work or service. One group helped clean a vacant lot for a nursery playground. Another group arranged Psalm 100 for such a thanksgiving festival.

AN OFFERING LITANY:

Priest (as a call to worship):

Make a joyful noise unto the Lord, all ye lands.
Serve the Lord with gladness;
And come before his presence with singing.

(A pause while people come toward the worship center with their offerings.)

Know ye that the Lord,
He is God;
It is he that hath made us,
And not we ourselves.

People (as they continue to walk toward the altar):

We are his people,
The sheep of his pasture.

Priest:
Enter into his gate with thanksgiving,
And into his courts with praise.
Give thanks unto him,
And bless his name.

People:
For the Lord is good;
His mercy is everlasting;
And his truth endureth to all genera-tions.

(They place their gifts on the altar.)

POEMS: (These may fit into one or more of the services for the month.)

BAD TIMES

Why slander we the times?
What crimes
Have days and years, that we
Thus charge them with iniquity?
If we would rightly scan,

It's not the times are bad, but man.
If thy desire it be
To see
The times prove good, be thou
But such thyself, and surely know
That all thy days to thee
Shall spite of mischief happy be.

JOSEPH BEAUMONT (1616-1699)

OUR PRAYER

Thou that hath given so much to me,
Give one thing more—a grateful heart;
Not thankful when it pleaseth me,
As if Thy blessings had spare days;
But such a heart, whose pulse may be
Thy praise.

GEORGE HERBERT (1593-1632)

Senior and Young People's Departments

by Calvin C. Meury*

THEME FOR NOVEMBER: *Thy Will Be Done on Earth*

For the Leader

In the belief that God's will for man on earth is a brotherhood lived in peace and good will, the worship services for November will highlight man's endeavor to attain that goal. The first Sunday, Armistice Sunday, challenges us to put our feet on the paths that lead to peace. The second Sunday in many churches, designated "Men and Missions" Sunday, reminds us of the necessity of bringing all men to Christ if real peace is to be achieved. On Thanksgiving Sunday we lift our hearts in gratitude to God for the ideals of our own country and pray more earnestly for their attainment. The last Sunday may serve to stimulate within us an interest in the needs of our local community where each of us can daily contribute to more peaceful living and our neighbor's welfare.

November 5—Armistice Sunday

THEME: *The Paths of Peace*

WORSHIP CENTER: Small American and Christian flags on either side of Warner Sallman's painting of the head of Christ.

PRELUDE: "Lead Us, O Father, in the Paths of Peace"

CALL TO WORSHIP:

APPARITIONS
Who goes there, in the night
Across the storm-swept plain?
We are the ghosts of a valiant war—
A million murdered men!
Who goes there, at the dawn,
Across the sun-swept plain?
We are the hosts of those who swear:
It shall not be again!

—THOMAS CURTIS CLARK¹

HYMN: "Lead Us, O Father in the Paths of Peace"

MEDITATION:

This is Armistice Sunday, the Sunday before Armistice Day, November 11. Armistice Day was set aside to commemorate the end of hostilities of the first World War. Since then we have seen a mockery made of it by a second World War, more terrible than the first. Our prayer this season is to be led more surely in the "paths of peace," which as Christians we believe to be the will of God for man.

What are these "paths of peace"? Here

*Youth Director, Reformed Church in America, New York City.

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are a few. Let us all think about them and add others: (Have a few moments of silence with bowed heads between each idea mentioned.)

Forgiveness and not revenge.

Freedom and opportunities for all races—not for any one alone.

Cooperation in the United Nations—not power to do as one pleases.

Understanding and faith—not suspicion.

We say we want peace. Then we must root out ideas and desires incompatible with peace. If the peace for which millions gave their lives is to be achieved, we must have in us and seek diligently to give to others the Christian vision of God's brotherhood for man.

SOLO: "Our Father, Who Art in Heaven" or "Recessional" ("Lest We Forget")

SCRIPTURE: Psalm 67 (read antiphonally by group or two persons.)

HYMN: "Soldiers of Christ, Arise"

BENEDICTION: (read reverently as a prayer)

LIVE AND HELP LIVE

"Live and let live!" was the call of the Old—

The call of the world when the world was cold—

The call of men when they pulled apart—
The call of the race with a chill on the heart—

But "Live and help live!" is the cry of the New—

The cry of the world with the Dream shining through—

The cry of the Brother World rising to birth—

The cry of the Christ for a Comrade-like earth.

—EDWIN MARKHAM²

November 12

THEME: *Go Teach*

WORSHIP CENTER: Small American and Christian flags on either side of the picture of Christ and John entitled "Go Teach," by Eugene Burnand.

PRELUDE: "God of the Nations, Who from Dawn of Days"

CALL TO WORSHIP: Matthew 28:19,20

HYMN: "God of the Nations, Who From Dawn of Days"

RESPONSIVE READING: (may be given by two people or two groups)

Leader: God created man in his own image and breathed into his nostrils the breath of life.

All: Made in the image of God, like him in the power to know and to choose between good and evil, filled by God's own

²Used by permission of the author's estate.

immortal spirit, mankind is something infinitely valuable and sacred.

Leader: Have we not all one Father? Hath not God created us? Why do we deal treacherously every man against his brother?

All: As children of one Heavenly Father, we must think of all men as brothers. The world today is one great neighborhood, the human race one family. Each is dependent upon thousands of others and the welfare of each is tied up with that of all.

Leader: God hath showed us that we should not call any man common or unclean.

All: Since all are the children of God, we must not think contemptuously of any. We may not count ourselves inherently better than any other of God's children. We are not the judge of any man or race. Before their own Father alone men stand or fall.

Leader: There is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved.

All: How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?

HYMN: "Heralds of Christ" (stanzas 1 and 4)

TALK:

During World War II many of our American young people discovered native Christians all over the world. If they had ever questioned the value of missions they would find ready answers. Who brought Christ and his way of life to you? The missionaries. Who established your schools? The missionaries. Who first brought sci-

entific medicine? The missionaries. Who brought scientific agriculture? The missionaries. Who taught you to read? The missionaries.

We are faced with the greatest challenge of the Christian Era. Our Mission Boards are swamped by the Macedonian call, "Come over and help us." Never before has the opportunity been so great. Some young people are choosing the mission field as their vocation. The rest of us must support them whole heartedly with our interest, prayers, and money. We must not fail to hear the challenge of the Great Commission for it is at the center of God's purpose.

PRAYER:

"O God, our Heavenly Father, who didst manifest thy love by sending thine only begotten Son into the world that all might live through him; pour out thy spirit upon thy church that it may fulfill his command to preach the gospel to every creature; send forth, we beseech thee, laborers unto the harvest; defend them in all dangers and temptations; and hasten the day when all shall call Jesus, Lord. Amen."

HYMN: "Father of All, From Land and Sea," or "Christ for the World We Sing"

BENEDICTION:

What is the final ending? The issue can we know?

Will Christ outlive Mohammed? Will Kali's altars go?

This is our faith tremendous. Our wild hope, who shall scorn?

That in the name of Jesus, the world shall be reborn.

November 19

THEME: *Thanks Be to God*

WORSHIP CENTER: Small American and Christian flags on either side of the picture, "Pilgrims on the Way to Church."

PRELUDIUM: "O God, Beneath Thy Guiding Hand"

CALL TO WORSHIP:

Boy: O that men would praise the Lord for his goodness and for his wonderful works to the children of men!

Girl: Blessed be his glorious name forever and let the whole earth be filled with his glory.

Boy: Lord, thou hast been favorable unto thy land: the earth is full of thy riches.

Girl: Sing unto the Lord; for he hath done excellent things; this is known in all the earth.

HYMN: "O God, Beneath Thy Guiding Hand"

MEDITATION: (To be read slowly and impressively)

PRAYER OF THANKSGIVING

(by a young German Jewish refugee*)

I am thankful that I have been given an opportunity to be educated in the United States of America.

I am thankful that I live in a land where everyone may salute the same flag.

I am thankful that I live in a land where, regardless of race, everyone may take part in national ceremonies.

I am thankful that I live in a land where a person may sing the national anthem without having someone tell him that he may not because of his race.

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I am thankful that I live in a country governed by democracy rather than by force.

I am thankful that I live in a land where one is not persecuted.

I am thankful that I live in a land where there are people who have real sympathy for refugees from European countries who have gone through horrible experiences.

I am thankful that I have been given the opportunity to enjoy many privileges that are unheard of in European countries.

I am thankful that I shall be able to realize my ambitions, which would have been impossible had I remained in my native land.

I am thankful that I live in a land where the future seems bright and hopeful instead of dark and hopeless.

I am thankful that I live in a land where the youth of all races have a tomorrow, rather than in my native land where the youth of a race is without a tomorrow.

October, 1950

I am thankful that I am permitted to tell you of the troubles in European lands in order that you may develop a real sympathy for the oppressed of the earth.

I am thankful that I am happy and free.
PRAYER: O God, our Heavenly Father, may this also be the prayer of thanksgiving of every one of us so fortunate as to have been born Americans. Make us feel the obligation of our great privileges. Amen.

PSALM 100: Repeat in unison if possible.

HYMN: "God Bless Our Native Land"

November 26

THEME: Harvest Festival

(Have as unseen guests some group from an orphanage, old folks' home, migrant camp, etc., to whom gifts will go.)

WORSHIP CENTER: Small American and Christian flags on either side of an arrangement of fruits, vegetables, fall flowers or canned goods.

PRELUDE: "Joyful, Joyful We Adore Thee"

CALL TO WORSHIP:

"Great is the Lord and greatly to be praised. In his hands are the deep places of the earth; the strength of the hills is his also."

"O come, let us worship and bow down, let us kneel before the Lord, our maker."

HYMN: "Joyful, Joyful We Adore Thee"

SCRIPTURE: Read by two persons: Luke 8:4-15 (New Testament), Psalm 8 (Old Testament)

STATEMENT:

The celebration of "harvest home or festival" is very old and it has a place in the history of many peoples. It is a way of expressing gratitude to God for the bounties of his earth. The flowers, fruit, vegetables or other produce brought as thankofferings may be given to homes, hospitals or other charitable institutions, or may be distributed to the sick or needy in our community. We have as our unseen guests today (here mention group being honored).

As the music continues, let us pass quietly and reverently in procession and lay our gifts at the altar. (If possible have special instrumental music during entire procession.)

LITANY OF DEDICATION: (at conclusion of the procession)

Leader: Let us praise God for this day of rest for our bodies, peace for our minds, and food for our spirits.

All: *God be praised for this day.*

Leader: Let us praise God for the Earth, the sustainer of life; for the hills and the plains, for the grains and the fruits, for the flowers and the trees.

All: *God be praised for the Earth.*

Leader: Let us praise God for the shelters from wind and weather which, hallowed by love of parents and children, become our homes.

All: *God be praised for our Homes.*

Leader: Let us praise God for health, for friends, for joy, for work.

All: *God be praised for Life.*

Leader: Let us praise God for Jesus Christ who has taught us to love one another, and that it is more blessed to give than to receive.

All: *God be praised for Jesus Christ.*

Together: In his spirit and to his name, we dedicate these offerings.

HYMN: "Because I Have Been Given Much"

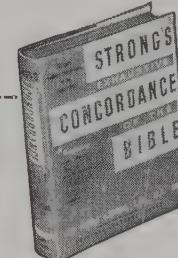
PRAYER:

"Our Father, we thank thee for the

earth, its golden grains and herbs and fruits, the jewels of the mines and the cattle upon a thousand hills. We thank thee for life and health and all that makes life sweet, for friendship and love and work, for the little children and the smiles of older people. Help us to radiate thy love which has given us all these things. Bless our labors as we strive to give something to thee, who hast given us so much, something that will help spread the story of thy love to thy children everywhere. Amen."

or

"Almighty and everlasting God, who hast graciously given to us the fruits of the earth in their season, we yield thee humble and hearty thanks for these thy bounties, beseeching thee to give us grace rightly to use them to thy glory and the relief of those that need, through Jesus Christ, our Lord. Amen."



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With the New Books

Orientation in Religious Education

Edited by Philip Henry Lotz. Nashville, Abingdon-Cokesbury Press, 1950. 618 p. \$6.50.

Here is a book title which tells exactly what this book is—an orientation in religious education—mostly Protestant Christian. There are Catholic and Jewish contributors to the volume, but they deal in one chapter each respectively with Roman Catholic religious education and Jewish education. The other forty-one chapters deal with aspects of religious education as conceived by the Protestant majority group in this country.

Some of the basic topics are necessarily treated sketchily. They afford a student a quick look at an area which ought to be explored more thoroughly in his subsequent study. No intelligent student could fail to be impressed with the tremendous sweep of the knowledge deemed necessary for the person who has chosen or is considering as his life work this task of religious education which is at once the most difficult and the most rewarding which can fall to the lot of mortals on this earthly pilgrimage.

The Reverend Philip Henry Lotz deserves the thanks of teachers of religious education in colleges, universities and seminaries for bringing together these brief discussions of the major considerations of religious education from such a distinguished group of contributors. The assignment of subjects is happy. No scholar is better fitted to give the historical background of the religious education movement than Lewis J. Sherrill. John Bennett has made a brilliant statement of basic Christian convictions as an intelligent Protestant theologian sees them. Ernest Ligon has fulfilled his mission of orientation in psychological concepts without an excess of unexplained technical jargon.

This reviewer wishes that Frank McKibben in his "Trends in Educational Philosophy" had had more space to make some sharper distinctions in philosophy than has been usual in recent discussions of educational philosophy. In trying to condense he oversimplifies. "In the progressive school two major emphases are identified: the pragmatic and the naturalistic; and the traditionalist view of education is characterized by idealism and realism." (p.49) This statement might be misleading. One wishes McKibben had protested the assumption of some naturalists that "supernaturalism" connotes obscurantism, legalism and literalism, and that "naturalism" always implies the scientific and progressive. "The progressive," he continues, "sets up no fixed aims or values in advance." This may be true of the instrumentalist pragmatist, but students of Christian education should be assured that it is possible to be progressive and at the same time to set up such aims as Dean Weigle eloquently sets forth

in his chapter on "Aim and Scope of Religious Education." A school can be progressive and creative, as distinguished from traditional and merely transmissive, and still aim at the achieving of integrated personality in the individual student, at loving relationships between individuals in the social group, and even at awareness of fellowship with God in the task of creating on our planet a just, peaceful, friendly, personality-producing social order.

James Luther Adams, on the basic causes of progress and decay, gives much more than a cursory glance at our culture. His chapter is a penetrating analysis, a keen diagnosis, of the ills of our era, and he adds a prescription which ought to be taken.

Part II, on *Materials and Methods of Religious Education*, covers that ground excellently. Many years of experience in teaching university students have brought the conviction that students do not learn how to teach religion from even the best expositions of materials and methods in print. Only when they try them out in real situations can they learn how to use materials and become artists in ways of helping people to grow. Each of these chapters should be read in advance of practice, and re-read and studied after the laboratory experience of the student.

Part III, on *Agencies and Organizations*, is good not only for students but also for every pastor. Part IV contains Nevin C. Harner's helpful section for the minister who is his own director, another section for the minister who works with a director and another for the director himself. Herman J. Sweet follows with a comprehensive outline of the various forms of "The Education of Lay and Professional Religious Education Leaders." Part IV is concluded with Ross Snyder's excellent chapter on "Experimentation and Research." Here is a fresh approach to the relevancy both of research and experimentation not only to the improving of methods but also to the understanding of the religious life itself.

The chapters on *Agencies for Cooperation in Religious Education*, included in Part V, are practically authoritative official statements—Harms, on city and state councils; Ross, on the International Council; Beckes, on the United Christian Youth Movement; Knapp, on the World Council of Christian Education; all give the philosophy and functions and activities of these great cooperative agencies as they are understood by men who have had responsibility for and success in the administration of the policies of the organizations. Orville Davis gives a clear exposition of the Religious Education Association as the only interfaith organization where Jews, Catholics and Protestants come into fellowship around their common concern with the place of education in religion and the need for religion in education.

Part VI, on *The Wider Aspects of Religious Education*, could be a separate volume of extraordinary timeliness in view of the most recent Supreme Court decisions on the relation of church and state. Ray Gibbons, Paul Williams, Israel Chipkin and E. J. Heffron all make clear that the problems are not yet solved and that the issues are live ones. Protestant readers should not omit the clear, temperate statement of Dr. Heffron on the Roman Catholic position on education. Dr. Chipkin's statement, taken with Arlo Ayres Brown's on Protestantism's Strategy, shows that Catholic, Jew and Protestant have a common cause against secularism and materialism; that there are areas of action where Protestants may cooperate with Catholics and other areas where our natural allies are the Jews. The volume would not have been complete without Dr. Erich F. Voegelin's quick review of "Developments in Other Countries."

Leonard Stidley's "Selected Bibliography of Religious Education" in the Appendix is invaluable.

This is a big and impressive book which every serious student of religious education should own and study. All forty-three chapters are adequate. Some of them rise to the level of greatness. The editor and publishers deserve well of religious educators and of the whole church for such an ambitious project so well carried out.

SAMUEL L. HAMILTON

Camping with Purpose

By Marie Lafferty Cortell, Woman's Press, New York, 1950. 161 p. \$3.00.

Many books have been published on camp administration or on various phases of camping. This book, however, is a very valuable digest of a major portion of the total camping program. The author seeks to give guidance to the camp administrator from the administrative point of view, and also from the camper's point of view, on the total purpose of camping. A person entering into the field of camping will find this book is a valuable guide.

D. S.

Supervision of Group Work and Recreation

By Hedley S. Dimock and Harleigh B. Trecker. New York, Association Press, 1949. 280 p. \$4.50.

Supervision is one of the most promising and least developed areas of work in Christian education. Good recent materials are hard to find. Therefore, readers will welcome this book by Dimock and Trecker.

The book is written for agency workers more than for the church. It says a great deal, however, that church workers may read with profit. Principles of supervision are clearly and fully stated. There is a good treatment of qualifications and selection of volunteer workers and of ways in which the professional worker may deal with volunteers. The chapter on "Orientation of a New Worker" is very helpful, partly because it deals with a subject to which most of us give too little attention.

The church administrator who will make some transfers from the agency to

His monk's quiet garb

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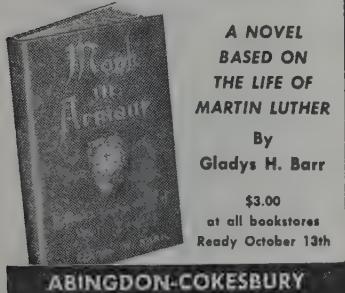
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the church setting will find many leads to improved supervision in the church.

L. J. G.

The American Tradition in Religion and Education

By R. Freeman Butts. Boston 8, The Beacon Press, 1950. 230 p. \$3.00.

It is to be expected that there should be considerable and free discussion of the subject treated in this volume. It represents another contribution toward clarifying issues of current and great importance.

The author's thesis throughout the volume is that the First Amendment meant and still means "the prohibition of 'co-operation' by the federal government with one or with many churches" (p. 91) and

that "neutrality and not 'cooperation' is definitely required." (p. 110).

The intent and scholarship of the writer are to be commended, even though one may not agree with all his conclusions. He is reasonably accurate. The reviewer accepts, as most readers will, the argument that "multiple establishment" as well as "single establishment" was in the minds of the framers of the Amendment, although he does not believe that the Founding Fathers intended to put atheism on a par with theism in our governmental life. He is in hearty agreement that "auxiliary services" to all school children intended to promote health "should be . . . administered by public health employees who themselves go to the children." (p. 177). He would raise the question, however, whether under the same principle such services as mental health and personal counselling, recreational programs, and other yet-to-be-discovered personal services should not likewise be divorced from educational administration.

The reviewer wonders at the omission or scant attention paid to a number of practices and problems in this area: excusing children for confirmation instruction and religious observances, identical in principle with excusing pupils for religious instruction; the movement for historical and literary Bible study; current religious practices and courses in higher education; the implications of the Report of the President's Commission on Higher Education for church-state relationships.

One is surprised to find no mention of the Report of the American Council on Education and its proposal to include the resources of religion as they naturally fit into a well rounded teaching program in any type of school. Likewise there is no mention of the Report and Policy of the International Council of Religious Education on the subject of religion in education.

The author belittles the extent of the released time program and quotes the recent N.E.A. study in support. He is careless, however, in confusing school systems with communities, which clarification would easily explain the differences in figures.

One wishes, also that there had been some treatment of the relation of private and parochial schools to our total educational system, which might well be expected from one who teaches in a private school; of the rights of parents and citizens in a democracy to pattern the education of their children; and of the trends in education as they are affected by the drift toward totalitarianism in government.

E. L. S.

Religious Teaching for Schools (Cambridgeshire Syllabus)

New York 10, Cambridge University Press. 184 p. \$1.75.

In 1924, after the English Parliament had agreed that "instruction in the Christian religion shall be a recognized and indispensable part of the public system of education," an advisory committee, consisting of members of the Church of England, the Free Churches, and of a selected

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group of public school teachers developed *The Cambridgeshire Syllabus of Religious Teaching for Schools*. This syllabus has now been revised and republished. This third edition includes introductory chapters on the place of Christianity in the world and in the schools today, and also gives careful guidance to teachers as they teach religion in the public schools of England.

This book will be of special interest to weekday church school leaders or others having direct contact with the public schools in this country. All Christian educators and especially those whose concern is with curriculum will find it worth studying.

A. L. G.



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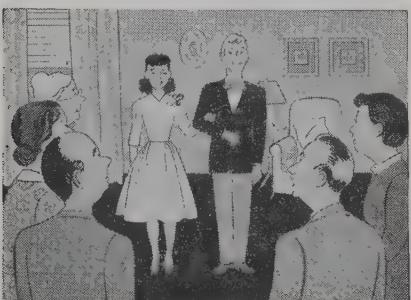
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Drama in the Churches

By Floy Merwyn Barnard. Nashville, Broadman Press, 1950. 132 p. Cloth \$7.50, Paper \$5.00.

Written as a textbook for those who propose to use the drama in creative Christian teaching, the material in *Drama in the Churches* is comprehensive and well-organized. The author is obviously an authority in the field, not only by virtue of wide reading but also as the result of practical experience. Each chapter is prefaced by an accurate, detailed outline which simplifies the use of the book for reference after the course is completed.

As a text book for those who approach the teaching of dramatics as beginners, the volume should prove invaluable. As a resource book for experienced teachers it is less effective, since much of the material is adapted from previously published books. For instance, the plays listed for possible production are standard works, almost too familiar. One looks in vain for new titles. Nor are the mature and moving social dramas of our current dramatic literature suggested as reading resources. Even though the writer disarms criticism by his statement that the book "is not intended to be a thorough study of church drama," the inclusiveness of his title would suggest a more extensive and contemporary book list.

It is an unfortunate comment on the published literature of religious drama that so many biblical dramas seem to be undistinguished in concept and utterance, however rich their content. An almost pedantic emphasis upon piety of approach and content mars the literary merit of the volume. But practical suggestions and useful production notes abound. If one looks in vain for reference to such contemporary techniques as socio-drama, walking rehearsals, drama-in-the-round, etc., one is none the less grateful for the simplicity and excellent organization of the material which is presented.

AMY GOODHUE LOOMIS

An Introduction to New Testament Thought

By Frederick C. Grant. New York and Nashville, Abingdon-Cokesbury Press, 1950. 339 p. \$3.75.

Biblical theology, once held to be outmoded, is very much in vogue again, and this volume will take its place with such other recent works as those by Stauffer, Burrows, Bultmann. Many factors in our time have contributed to this revival of interest, chief of which is probably the disillusionment heaped upon other philosophies by world wars that now have to be numbered.

This book is not, however, by a neo-orthodox theologian. Its author passes some rather stringent criticisms upon neo-orthodoxy. He says, for example (p. 27), that Barthianism "does not really take history seriously, but severs the connection between things human and things divine," thus taking away the basis for the Incarnation.

Professor Grant rejects alike "skepticism, fundamentalism, liberalism, and Catholic-

ism" and advocates a fifth possibility: "a sympathetic, imaginative historical interpretation, founded upon knowledge of the world in which the New Testament arose, and firm in its faith in the reality of the spiritual world, in the real continuity of the works of God, under all the changing conditions of this present universe" (p. 202f). This means that many of the assumptions of both liberalism and neo-orthodoxy will have to be replaced.

The book is not an introduction to the New Testament, and assumes on the reader's part some knowledge of Form Criticism as well as an acquaintance with Q, M, L, and other items which Professor Grant has elsewhere done so much to identify and publicize. He is sure that the Gospels "are still what they have always been, for the Christian church. Criticism has not only not destroyed them; it has not even impinged their inspired witness" (p. 202).

Due attention is paid to the unity and the variety of New Testament thought, and to the relationship between the Testaments. The New Testament is "the earliest surviving literature of Gentile Christianity" (p. 21), but "what we call New Testament theology is chiefly derived from the Old Testament as read and interpreted by the early Christians" (p. 17).

The relationship between the Bible and the church is dealt with in satisfying fashion, and it is significant that the author is an Episcopalian. He makes it clear that "the Bible is the church's book," and invites "Lutherans, Calvinists, and others who have a 'high' view of the church" to join with Anglicans in the revival of Biblical theology, "for we have something to contribute as well as to gain from the study" (p. 28).

Concerning some who have a 'high' view of the church, one sometimes feels that, in their veneration for tradition, they place it above the Bible as a source of revelation. But not Dr. Grant: he finds presbyterian and congregational, as well as episcopal, forms of government in the New Testament church (p. 273), and suggests that these were all charismatic! Here is illustration of the importance of Biblical theology for the ecumenical movement.

We have referred to this as a work on Biblical theology; for reasons which he explains, Professor Grant prefers to call it "Biblical thought." The whole is an excellent summary and exposition. The unconverted, as well as the serious student will find it an authoritative and representative statement of what present-day scholars understand the Bible to teach about revelation, miracle, sin, salvation, and the whole round of Christian truth.

J. CARTER SWAIN

Eschatology and Ethics in the Teaching of Jesus

By Amos Niven Wilder, New York, Harper and Brothers, 1950. \$2.50.

The advertising blurb on the jacket of this book says this is "a revised edition of a significant book dealing with a problem widely discussed today." Exception

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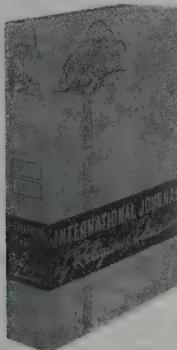
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might be taken to the last phrase, but it is most definitely a significant book. Simply put, this book is an examination of the nature of Jesus' ethics. The examination proceeds in definite relation to two emphases. Wilder deals with the strictly "interim ethics" interpretations of Jesus' teaching, and he seeks to understand Jesus' teaching in proper historical context (i.e., in terms of New Testament life and times). The eschatological sanction as understood by Schweitzer and others is redefined and treated as "formal" only while the "essential" or "fundamental" sanction is presented as rooted in the very nature of God.

The "plus" features of this book are two in number. First, it presents a valuable survey of the New Testament scholarship on this subject—eschatology and ethics in Jesus' teaching; second, it is filled with sensitive, Christian faith. The last chapter, especially, is a spiritual gem.

E. G. M.

The New Testament

By Edgar J. Goodspeed. Chicago 37, The University of Chicago Press, 1948. 373 p. \$5.00.

A beautiful and fitting tribute to the many years of unstinting service to Bible-lovers and biblical research rendered by Dr. Edgar J. Goodspeed is this "Twenty-fifth Anniversary Edition" of *The New Testament: An American Translation*. Printed in the fall of 1948 to coincide with celebrations given in Dr. Goodspeed's honor at the University of Chicago, the publishers can be justly proud of this beautiful volume.

The first of American translations in modern speech when it appeared in 1923, Dr. Goodspeed's work met with much debate and criticism but it has won its way and has continued to hold a place of

leadership among popular translations by individuals. It will doubtless continue to be respected in educational circles especially where it has served so many students with a close parallel to the colloquial Greek of the original New Testament text.

Some changes have been introduced in this edition as a result of the twenty-five years of rapid advance in biblical research, but on the whole it remains substantially the same. Printed in two columns in a large, clear-cut type on good quality paper, this edition not only makes a volume of a beautiful appearance, but also one that is most readable.

J. G. T.

Additional Books Received

*ABOUT THE GOSPELS. By C. H. Dodd. Cambridge, University Press, 1950. 45 p. \$1.00.

*ACTIVITIES IN CHILD EDUCATION. By Elizabeth M. Lobingier. Boston 8, The Pilgrim Press, 1950. 226 p. \$3.50.

*AN EPIC OF HUMAN DESTINY. By John M. Stover. New York, Exposition Press, 1950. 63 p. \$2.00.

*BASIC CHRISTIAN ETHICS. By Paul Ramsey. New York, Charles Scribner's Sons, 1950. 404 p. \$3.75.

*CAMP COUNSELING. By A. Viola Mitchell. Philadelphia, W. B. Saunders Company, 1950. 388 p. \$4.25.

*THE CHILDREN WE TEACH. By Elizabeth S. Whitehouse. Philadelphia, The Judson Press, 1950. 304 p. \$2.50.

*THE CHRISTIAN TEACHER. By Clarence H. Benson. Chicago 10, Moody Press, 1950. 288 p. 2.50.

A DICTIONARY OF CHURCH MUSIC. By G. W. Stubbings. New York, Philosophical Library, 1950. 128 p. \$3.75. Concise explanations of technical terms relating to church music. Contains historical notes of interest.

*THE DIGNITY OF MAN. By Lynn Harold Hough. Nashville, Abingdon-Cokesbury Press, 1950. 143 p. \$1.75.

FOOD FOR THOUGHT DAY BY DAY. By Lena Edwards Hutcheson. New York, Exposition Press, 1950. 234 p. \$2.50. Dated suggestions for Bible study designed especially for those who like to "search the scriptures," together with brief quotations from other sources.

*FRUITS OF FAITH. Edited by J. Richard Spann. Nashville 2, Abingdon-Cokesbury Press, 1950. 240 p. \$2.50.

*HERE I STAND. A Life of Martin Luther. By Roland Bainton. Nashville, Abingdon-Cokesbury Press, 1950. 422 p. \$4.75.

*A HISTORY OF THE BAPTISTS. By Robert G. Torbet. Philadelphia, The Judson Press, 1950. 538 p. \$6.00.

*LEADING A SUNDAY CHURCH SCHOOL. By Ralph D. Heim. Philadelphia, The Muhlenberg Press, 1950. 368 p. \$4.75.

*LIVING AS COMRADES. By Daniel Johnson Fleming. New York 10, Agricultural Missions, Inc., 1950. 180 p. \$1.50.

*THE MAN JESUS WAS. By Max Schoen. New York, Alfred A. Knopf, 1950. 271 p. \$3.00.

*MOSES. By Leon R. Meadows. New York, The Exposition Press, 1950. 64 p. \$2.00.

*PARSONAGE DOORWAY. By Anna Laura Gebhard. Nashville 2, Abingdon-Cokesbury Press, 1950. 144 p. \$1.75.

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*A PICTORIAL GOSPEL. By Eliot Hodgkin. New York, The Macmillan Company, 1950. 212 p. \$3.50.

*POEMS OF JESUS THE CHRIST. By Franklin Hoyt Miller. New York, Exposition Press, 1950. 53 p. \$2.00.

*PROTESTANT LEADERSHIP EDUCATION SCHOOLS. By Floy S. Hyde. New York, Bureau of Publications, Teachers College, Columbia University, 1950. 164 p. \$3.00.

*THE SECRET OF LIFE. By Roy A. Burkhardt. New York, Harper and Brothers, 1950. 118 p. \$1.25.

*YOUR OWN BOOK OF CAMP CRAFT. By Catherine T. Hammett. New York 19, Pocket Books, 1950. 197 p. \$25.

What's Happening

World Convention on Christian Education An Outstanding Success

TORONTO, Ont.—The 13th World Convention on Christian Education, held here August 10-16, is over, but its influence will be felt for years to come. More than 5000 Christian leaders and teachers from 61 nations had a week of inspiration, fellowship and study. They heard major addresses by LORD MACKINTOSH of Halifax; DEAN LUTHER A. WEIGLE; DR. W. A. VISSER 'T HOOFT and BISHOP STEPHEN C. NEILL of the World Council of Churches; DR. TOYOHICO KAGAWA of Japan; and DR. CHARLES MALIK, Lebanon ambassador to the United States.

The convention worked in four divisions—General Christian Education, Christian Education of Children, Christian Education of Youth, and Christian Education of Adults. Each had major addresses in the morning, followed by many small forum groups discussing the addresses. In the afternoon the divisions had sectional meetings on many additional Christian education subjects.

Other special features during the convention were a memorial service at the Robert Raikes' statue on Sunday afternoon, world-wide denominational meetings one evening, and regional meetings one afternoon.

From the colorful procession of nations on the opening night, with delegates of many lands wearing their national costumes, through the 15,000 attending youth service of witness on Sunday night, and concluding with an act of dedication and the Hallelujah Chorus on the last night, there was created an atmosphere of worship and consecration which will be carried around the world and which will long influence Christian educators, even in remote churches and humble homes.

In many rooms and small groups there were to be found earnest discussions by delegates from the many countries, comparing conditions, problems, and methods of Christian education. At worship, at meals, and in conversation—delegates gained new insight and experience into the world-wide fellowship of the Christian church.

Sunday school teachers had opportunity to meet and talk with leading Christian leaders who had only been names to them before. Old-timers in the Christian education movement shared their wisdom with youth, and youth brought new zeal and enthusiasm for the task of preaching and teaching the gospel of our Lord Jesus Christ throughout the world.

Quadrennial Convention Of I.C.R.E. Held

On Tuesday afternoon of the Convention seven regional meetings of World Con-

KARL HOMUTH, Preston, Ont.; DONALD COMER, Birmingham, Alabama; JOHN V. DOBSON, Minneapolis, Minn.; MRS. W. W. FONDREN, Houston, Tex.; CLAYTON B. JOHNSON, Indianapolis, Ind.; A. R. KEPPEL, Salisbury, N. C.; F. L. MCCLUEK, St. Charles, Mo.; RALPH MCENTIRE, Topeka, Kans.; RANDOLPH T. ODE, Providence, R. I.; HORACE REED, Buffalo, N. Y.; ROBERT B. SPENCER, Fort Morgan, Colo.; JOSEPH SUNNEN, St. Louis, Mo.



One of the special features was a Memorial Service at the Robert Raikes statue in Queens Park, Toronto. Dr. Luther Wesley Smith is shown addressing the group.

vention delegates were held: for those from Europe, the Near East, Equatorial and Southern Africa, Latin America, British West Indies, and Asia and the South Pacific. The delegates from the United States and Canada convened in the 22nd Quadrennial Convention of the International Council of Religious Education. This convention was originally scheduled for 1951, but was held instead at the time of the World Convention. Some 2,000 persons attended. Statements were made by HAROLD E. STASSEN, president of the International Council since 1942, DR. ROY G. ROSS, and DR. GERALD E. KNOFF. The major address was given by DR. PAUL CALVIN PAYNE, chairman of the International Council.

Officers for the Quadrennial Convention were elected. MR. STASSEN was reelected president for another four-year term. The following other officers were also reelected: JAMES L. KRAFT, Chicago, vice-president and treasurer; DR. ROY G. ROSS, Secretary; and the following regional vice-presidents: C. H. DICKINSON, Toronto; THOMAS J. WATSON, New York City; ALFRED H. AVERY, Cambridge, Mass.; CONGRESSMAN RALPH W. GWENN, Bronxville, New York; HARRY HINES, Dallas, Texas; EDWIN B. LINDSAY, Davenport, Iowa.

New regional vice presidents elected were: L. O. BREITHAUPT, Kitchener, Ont.;

In his address DR. PAYNE spoke forcefully on the theme: "Those who teach Christianity to children and youth are doing the greatest work in the world." This is because "people are what they are taught to be. The future does not come boiling in mysteriously 'out of everywhere into here' determined by strange, mysterious forces. The future comes creeping in over the carpet in your home and mine. Tomorrow's world will be what we teach it to be."

Dr. Payne pointed out that there is no mechanism which can make "fine clean men and women out of boys and girls. There never will be a machine where you can drop in a dollar, or a thousand dollars, and out pops a good boy." He called on the best men and women, those who are busiest and have the most to offer, to teach and work with boys and girls.

Assembly of World Council

The World Convention was sponsored by the World Council of Christian Education, oldest world ecumenical body, with offices in London and New York City. An Assembly of the World Council was held following the Convention, and attended by official appointees. At this meeting LORD MACKINTOSH of Halifax was reelected president of the World Council, and DEAN LUTHER A. WEIGLE of New Haven, Assembly Chairman.

Dr. Kagawa Praises RSV New Testament



Dr. Toyohiko Kagawa (left), world-renowned Japanese Christian leader who is now touring the United States to request "more missionaries, lay leaders, and Testaments" for his people in Japan, is shown accepting a personal copy of THE REVISED STANDARD VERSION OF THE NEW TESTAMENT from William T. Dickerson Jr., representative of Thomas Nelson & Sons, publishers.

When given this Testament, Dr. Kagawa said, "THE REVISED STANDARD VERSION OF THE NEW TESTAMENT presents the story of Christ in language that the people can understand. It is especially helpful for people in countries such as my own where English idioms are not always clear. I hope many of these Testaments will be sent to Japan and all over the world."

Dr. Kagawa's current six months' evangelistic tour will last through mid-December and will take him to one hundred and forty-six communities in the United States and Canada.

American Education Week

WASHINGTON, D. C.—All indications point to the 1950 celebration, the 30th annual observance of American Education Week, as the greatest in the history of the movement. This celebration seeks to develop greater citizen interest in the work of the public schools. The theme for November 5-11, 1950 is, "Government of, by and for the People." The theme for the opening day, Sunday, November 5, is "Moral and Spiritual Values." Helps in promoting local participation in the program may be obtained from the National Education Association, 1201 Sixteenth St. N.W., Washington 6, D.C.

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Parshad Youth Week Awards Given Winners

CHICAGO, Ill.—Presentation of the two national and one of the regional Parshad College awards was made on August 22nd to the 1950 winners. The awards were presented by MR. ALFRED AVERY, donor, at a banquet given at Conference Point Camp, Lake Geneva, Wisconsin, during the sessions of the Central Regional Conference of the United Christian Youth Movement. BILL BARRICK, former award winner and chairman of UCYM, was master of ceremonies.

CHARLES E. WILSON, JR., a member of the Disciples of Christ, from Oklahoma City, Okla., and CAROL LOUISE HOFF, Presbyterian U.S.A., from Phoenix, Arizona, were the two national winners. They will each receive \$400 a year for four years to any college of their choice and annual attendance at one of the summer regional planning conferences of the UCYM. Mr. Wilson plans to enter Phillips University at Enid, Oklahoma, and Miss Hoff to enter Occidental College. Both young people are honor students and are active in interdenominational youth groups in their own communities.

Regional winners of \$250 annual college scholarships and summer conference awards are as follows:

Eastern—MISS JEAN LAURIE, Presbyterian, U.S.A., Buffalo, N. Y.

Southeastern—MISS MAXINE LORETTA PLUM, Methodist, Tunnelton, W. Va.

Central—GLEN D. KITZENBERGER, Evangelical United Brethren, St. Joseph, Mo.

Rocky Mountain—JOHN BIEGERT, Evangelical United Brethren, Abilene, Kans.

Southwestern—ROBERT CHARLES GENTRY, Methodist, Muskogee, Okla.

Pacific Northwest—MISS LOIS LAJEAN YOUNG, Disciples of Christ, Bremerton, Wash.

Pacific Southwest—PAUL EARL FLEGLE, Methodist, Albany, Calif.

Councils in Action

ST. LOUIS, Mo.—Announcement was recently made of the appointment of Rev. O. WALTER WAGNER as Executive Secretary of the Metropolitan Church Federation of St. Louis, succeeding the late Rev. DR. CLARK WALKER CUMMINGS who died January 13. Mr. Wagner has been on the staff of the Commission on World Services of the Evangelical and Reformed Church with headquarters in St. Louis. From 1933-45 he was pastor of the St. Johns Evangelical and Reformed Church, Jackson, Mich. In 1946 he spent four months in Europe as an observer for the Save the Children Foundation. He also studied relief and reconstruction projects in Germany, Greece, Italy, Czechoslovakia and Austria, and worked in displaced persons and refugee camps.

LOUISVILLE, Ky.—REV. ORVAL H. AUSTIN, Institutional Chaplain of the Louisville Council of Churches, resigned his post recently to become pastor of the College Presbyterian Church in Berea, Ky. Mr. Austin went to Louisville in November, 1947, from a chaplaincy in the federal penitentiary in Terre Haute, Ind. He



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represented the Council in its relations to social agencies and institutions of Louisville and the state. Mr. Austin frequently contributed feature articles to the *Louisville Courier Journal*. His series on "Religion in Louisville" attracted large attention and interest.

INDIANAPOLIS, Ind.—MR. DANIEL R. EHALT, Secretary of the Department of Religious Education of the Church Federation of Indianapolis, has resigned to become Director of the Community Council of Religious Education at Oak Park, Illinois. The Oak Park Council has a history of thirty years of service. It has had signal success in administering the combined program of religious education for local churches and weekday religious education on released time.

Mr. Ehalt came to Indianapolis in January 1946 to set up the newly organized department of religious education. Since that time committees for children's work, youth activities, leadership training and family education have functioned effectively to produce an outstanding program. Church school administration has been advanced through a city-wide superintendents' association.

Denominational News

PHILADELPHIA, Pa.—The Board of Education and Publication of the American Baptist Convention has announced the appointment of REV. ALBERT J. GERNENZ as Director of Christian Education for North Dakota. Mr. Gernenz received his Ph.D. from Loyola University and his B.D. from Northern Seminary in 1947. He has been pastor of the Covenant Baptist Church in Chicago for the past five years.

INDIANAPOLIS, Ind.—MR. JOHN E. McCaw, who has been national director of the student work program in the department of Religious Education for the Disciples of Christ, resigned September first to become dean at the College of the Bible, Drake University, Des Moines, Iowa. While in the national work Mr. McCaw has promoted Christian work among the 50,000 Disciple students in universities and colleges and has aided in the establishment of 46 student religious centers.

PARKER ROSSMAN has been secured to succeed Mr. McCaw. Mr. Rossman is at present associate executive secretary of the United Student Christian Council with headquarters in New York city. He is a native of Oklahoma and received his A. B. degree from the University of Oklahoma. He has done graduate work at the Disciples Divinity House in Chicago and the Yale Divinity School.

RUSSELL HARRISON, who has been director of intermediate work, is now national director of youth work, succeeding LESTER G. McALISTER who is now with the University Christian Church, Berkeley, California. Mr. Harrison is to direct the whole youth program with an assistant to be named later.

MISS MILDRED JARVIS, who has been director of religious education in Euclid Avenue Christian Church, Cleveland, Ohio, was elected assistant director of youth work in the Department of Religious

Education in the United Christian Missionary Society. Miss Jarvis is a native of Asheville, North Carolina. She is a graduate of Transylvania and studied two years in the College of the Bible, Lexington.

COLUMBIA, Mo.—REV. JAMES D. WYKER of Mount Vernon, Ohio, will join next February the faculty of the Bible College of Missouri, a Disciples' school which works in cooperation with the University of Missouri. He is to head a new department of extension ministry of Christian education. He will conduct institutes and regional meetings, and will carry on relationships with the 4-H clubs, extension clubs, and any other organizations interested in the work of the Bible College.

Old Journal Copies Available

A file of the *International Journal* for the period September 1928 to June 1931 may be obtained for postage charges only from Miss Mary P. Hildebrand, First Presbyterian Church, Laurens and N. Second St., Olean, N.Y.

Organizing the Church to Serve Families

(Continued from page 6)

of pictures for the home, a display of recommended books, family hobby articles and worship centers for home use.

JUNE—Make *Children's Day* an occasion of significance to all the family. Prepare an exhibit of articles made by the children. Arrange a display of literature and text-books.

—Hold a *Meeting with Parents* to suggest helpful literature and to discuss ways of worshipping as a family during the vacation period.

JULY—*Family Festival* in the out-of-doors, with picnic supper, games and worship service.

—Encourage families to attend a *family camp* during their vacation period.

AUGUST—Suggest spots of historic or religious interest, including denominational camp sites, which families might visit during this period.

SEPTEMBER—*Parents' Retreat* for the purpose of providing fellowship and of planning a year's program.

OCTOBER—*Dedication Service* in the church for parents and church school workers, held during Religious Education Week.

NOVEMBER—*Family-Night-at-Church*

—*Festival of the Christian Home*, with families bringing food for church institutions and dedicating these.

—*Family Thanksgiving Dinner* at the church during Thanksgiving week.

DECEMBER—*Christmas Institute for Parents*, on observing Christmas in the home.

—*Christmas Family Night*, with program that has meaning for the entire family.

Let any group of parents, officials and minister begin to re-think together the parish program in the light of a family-centered goal, and many wonderful things will happen!

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Current Feature Films

Estimates Prepared by Independent FilmScores

Films gauged to (but not necessarily recommended for):

M—Mature Audience

Y—Young People

C—Children

*—Outstanding for Family

†—Outstanding for Adults

*Beaver Valley (RKO) Documentary produced by Walt Disney. Instead of cartoon animals, he presents real ones—beaver, otter, moose, frogs, salmon, birds, insects, a coyote—at work and play in a mountain valley through the four seasons. . . . Without doubt one of the most remarkable nature films ever made; your reaction is amazement that such candid shots could have been obtained. In many scenes, the personality of the real animals is as vivid and humorous as that of the famous cartoon characters produced by the same studio. Beautifully photographed in technicolor, effectively edited and scored.

M,Y,C

The Broken Arrow (Fox) Jeff Chandler, Debra Paget, James Stewart. Drama. How a lone prospector during Arizona Indian wars in 1870's acquired respect for fierce Apache chief, at great risk persuaded whites to negotiate, engineered truce that resulted in peace with most of the tribes. . . . A persuasive argument for sanity in time of hostilities, with the Indians for once portrayed as individuals with a culture and codes to be respected, presentation of truth that evil can exist on both sides. Suspenseful, beautifully photographed in technicolor.

M,Y

Crisis (MGM) Jose Ferrer, Cary Grant, Paula Raymond. Drama. American surgeon and wife vacationing in unnamed South American country are shanghaied to mountain retreat, where he is faced with pistol-backed demand to remove tumor from brain of ailing dictator. Outside the palace, revolutionary besiegers threaten him if he saves the tyrant's life. . . . Skilled performances by principals are all that save fantastic plot from seeming completely fabricated—and even they cannot keep you much concerned about the outcome.

M,Y

Fancy Pants (Par.) Lucille Ball, Bob Hope, Lea Penman. Comedy based very remotely on "Ruggles of Red Gap." New-rich Americans find the supposedly British butler they import completely unable to cope with Western manners and hazards. Action is climaxed by foxhunt in honor of visiting President (T.R.) Roosevelt and mad flight of butler (now revealed as actor in disguise) from cattleman rival. In technicolor. . . . Fantastic goings-on are mere frame for *slapstick* designed solely for those who find Hope's antics diverting in any form. Others will probably find film tedious.

M,Y

The Furies (Par.) Judith Anderson, Wendell Corey, Walter Huston, Barbara Stanwyck. Drama set in New Mexico, where ruthless cattle baron and imperious daughter match wits over mastery of huge ranch. . . . A rambling tale about people driven madly by avarice, revenge and wild

ambition—and giving no indication of realizing that their motives are base. Adult dialogue and some sweeping scenes of outdoor action contribute interest, and performances by Anderson and Huston, the last before Huston's recent death, are in the grand style. But it all adds up to glorification of individual ruthlessness. M,Y

If This Be Sin (UA) Peggy Cummins, Richard Greene, Roger Livesey, Myrna Loy. Drama expensively set (and produced) in London and Capri, with, mainly, a British cast. Successful British lawyer who has neglected his wife to further his career is so stricken when, temporarily blind, he is told that she has become interested in his young assistant, that she devotes herself thereafter to coddling him, facilitating romance between the younger man and her stepdaughter. There are many woes, however, before all is satisfactorily resolved. . . . A monotonous recital of involvements that could easily have been righted in the first reel, played out by cast which acts as if its chief concern is to get things over with by means of the least possible effort.

M,Y

Louisa (Univ.) Spring Byington, Charles Coburn, Edmund Gwenn, Ruth Hussey, Ronald Reagan. Comedy. When local grocer falls in love with grandma, it looks at first to family of suburban-dwelling architect like a solution to a growing problem of lonely, meddlesome old age. But when father's boss turns up to become a rival for grandma's hand, a problem that involves every member of the family arises. . . . Lots of fun, and a pleasant change from adolescent romance—but it is too bad the plot ends up depending more on slapstick than on the quiet, discerning humor with which it began.

M,Y,C

†The Men (U.A.) Marlon Brando, Everett Sloan, Theresa Wright. Drama made in paraplegics section of veterans hospital, portraying the struggles of a varied group of men as they stubbornly suffer pain, frustration—come at last to discover that they must accept their "differentness," learn to make lives for themselves without hope of ever regaining use of their legs. . . . An honest, realistic presentation of the problems of one group of war victims. Because it is that, and because it does not offer sensationalism or slick solutions, it succeeds in making you understand, but not pity, the men as they seek to adjust to their lot.

M,Y

Mystery Street (MGM) Bruce Bennett, Elsa Lanchester, Ricardo Montalban, Marshall Thompson. Melodrama. With only an unidentified skeleton as evidence, detective proceeds with aid of experts from Harvard's department of legal medicine to solve a murder. Clues at first lead to innocent party, but problem is resolved in the end. . . . This is no mere melodramatic action thriller, as title would suggest, but an honest, painstaking exploration of crime detection, done with skill, regard not only for story interest but for plausibility.

M,Y

Peggy (Univ.) Charles Coburn, Charlotte Greenwood, Barbara Lawrence, Diana Lynn. Comedy. Rose Bowl winner, newly arrived to live in Pasadena with retired professor father and sister, must decide

whether she can face father's wrath by revealing her secret marriage to gridiron hero in Ohio—or break rules which say no married queen can reign. For complications, there is an aggressive widow next door with designs on father. . . . A trite, entirely predictable film appalling in its picture of American witlessness, but pleasant as escapist fare. In technicolor. The shots of the Rose Bowl parade are eyefinely beautiful.

M,Y

Stella (Fox) Leif Erickson, Victor Mature, Ann Sheridan, David Wayne. Comedy set in dilapidated resort town, where wacky family gets itself in all kinds of trouble when ne'er-do-well brothers-in-law connive to get alcoholic uncle's life insurance after hiding his body, sure that no one will believe the truth—that he was killed accidentally in customary squabble on a picnic. Subsequently, they are called on to identify every corpse that turns up in the area—only to be proved wrong. . . . A macabre theme that is less irreverent than the plot would indicate, contains some effective satire on life insurance beneficiaries who profess sudden affection for long neglected relatives.

M,Y

Three Little Words (MGM) Fred Astaire, Vera Ellen, Red Skelton. Musical. Popular songs of past three decades written by Bert Kalmar and Harry Ruby worked into actual events of the men's careers—on vaudeville stage, in magic acts, at baseball training camps to which Ruby's avocation as fan lure him repeatedly. . . . Life stories have virtue of simplicity and authenticity, form workable device on which to hang frequent musical and dancing sequences. Entertaining, tuneful, good humored.

M,Y,C

Treasure Island (RKO) Bobby Driscoll, Robert Newton, Denis O'Day, Basil Sydney. Melodrama. Filming of famous Stevenson novel is first full length production by Walt Disney featuring human beings as performers throughout. Made in England (to utilize frozen funds), with, except for Driscoll as young Jim Hawkins, a British cast. . . . Handsomely set and costumed with careful attention to authentic detail, film abounds in stirring action, vivid characterizations and thundering dialogue. If you can put yourself in the mood in which you first read the book, you will enjoy this; otherwise you may find it rather unconvincing and the plot shifts hard to follow. Too violent for young children.

M,Y

Where the Sidewalk Ends (Fox) Dana Andrews, Gary Merrill, Gene Tierney, Tom Tully. Melodrama. Police detective, his attitudes warped by fact that his father was a criminal, is censured for sadistic brutality to men he is assigned to arrest or question. When victim of one of his interviews dies, he tries to pin killing on gangster the police so far have been unable to convict, instead involves innocent man, is finally led to remorse and restitution. . . . Characterized by tough, brutal action, film is skillfully directed and performed for conviction, tense suspense, swift-moving story line.

M,Y

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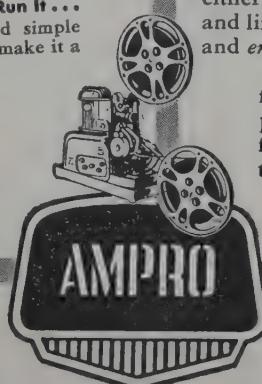


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Audio - Visuals on New Missionary Themes

by Donald R. Lantz*

THE TWO missionary education areas for 1950-1951 study in the churches are: the Near East, in foreign missions, and "Toward a Christian Community" in home missions.

The Near East study includes not only what is commonly called the Near East, but also North Africa—the whole area from Morocco to Turkey. One of the first visual helps needed would be the map published by the Friendship Press and available through the denominational publishing house. This map, in several colors, shows the countries emphasized in the study and has a large insert of the political partition of Palestine as voted by the United Nations Assembly. This map sells for \$1.00.

16 mm films

The most important film dealing with the Near East is the new Protestant Film

Commission production entitled *South of the Clouds* (16mm, sound, black and white, 35 min. Rental: \$8.00.) Filmed in the Near East, the story is told of two girls, Suad and Najla. One, a Christian girl from the mountains of Lebanon, and the other, an aristocratic Moslem girl, become roommates at the Beirut College for Women. The film represents a report of progress of Protestant mission work in this area. First of all, women are attending a Christian college in which modern democratic ways of thinking and living are mingled with challenges to Christian service. Other notes of progress can be seen throughout the film in the medical work, the breaking down of many of the old Moslem customs, and the contributions that teachers have made in the college life of these young women. This is a highly recommended film that will have wide usage.

Now in preparation is another Protestant Film Commission film entitled *Again Pioneers*. This is a home missions study film that will be released early in October, and will have a running time of about forty-five minutes. The film story deals with the conflict that develops in a mythical American town when migrant families settle in its outskirts. The broad range of the home missions program is outlined as a mission worker attempts to show the town's leading citizens their responsibilities to these people. Exact information on the rental cost and release date of this film may be secured from the Religious Film Association or your denominational audio-visual center.

The March of Time film produced in 1948, *Turkey*, presents a brief history of Turkey from the days of the Ottoman Empire to the present day and includes the modern developments in education and industry. Since this film was produced in 1948, the user will have to supplement with information concerning developments since the death of Ataturk. An excellent film, however, presented in March of Time fashion. Write to Association Films and other local dealers for rental information. It runs for about nineteen minutes.

Life of Nomad People is an interesting film available in either color or black and white, ten minutes, produced by Coronet Films, dealing with the life of desert nomads in the region around Algeria. Good photography and a simple story show how desert tribes move their flocks and families in search of pasture and water. One interesting sequence in this film shows the older tribesmen telling the campfire tales as they have done for centuries. Useful for background information on biblical lands and customs, as well as some information on the life of these nomadic people. Available

from Ideal Pictures libraries and other local dealers.

Desert Arabs produced by Encyclopedia Britannica Films, 1949, is a ten-minute silent film illustrating nomadic life in the deserts of Arabia, camp life, caravan journeys, market places, bazaars, and some scenes of mosques and Mohammedans at prayer are included. Available from local commercial dealers or Encyclopedia Britannica Films for rent.

Desert Nomads (French Morocco), produced in 1949 by Louis de Rochemont, as one of "The Earth and Its People" Series. It has a running time of twenty minutes, and rents for \$6.00, from United World Films and local dealers. Tribes of nomads in French Morocco are shown wandering from place to place in search of grass for their flocks; their visits to the oases for trading and bartering are shown.

Some of the oil companies have films of a promotional nature taken in Arabia. Two of these are *Desert Venture* and *New Frontier*, both produced in 1947 for the Arabian American Oil Company and available from the Texas Company, 135 East 42nd Street, New York 17, New York. Write to them for further loan information. Also the Esso Standard Oil Company Motion Picture Department, 2134 St. Charles Avenue, New York 20, New York, will have information concerning films dealing with this area which the Standard Oil Company has available for loan.

The film, *Journey to Mecca*, produced in 1948, and running for fifteen minutes, will be of interest in that it shows actual scenes taken by a non-Moslem who penetrated the confines of Mecca. It includes a full account of the annual pilgrimage to that Holy City. Rental, \$4.50, from local dealers. The producer's address is A. F. Films, Inc., Room 1001, 1600 Broadway, New York 10, New York.

The film, *Tomorrow's a Wonderful Day*, produced by Hadassah for Children to Palestine, Inc., runs for forty-five minutes and rents for \$10.00. Although there is no Christian missions emphasis in this film, it does tell in a remarkable way the story of the rehabilitation of Jewish children who have come into Palestine. The activities of youth work camps and a settlement farm home are woven into the story of the rehabilitation of a Jewish boy. His mental, social, and religious adjustments are shown.

Unfortunately, at the present time there are no unbiased films presenting the Jewish-Arab problems in Palestine.

An interesting film depicting the life of the herdsmen in Iran, their flocks, their families, and their nomadic life, is the film *Nations Search for Grass*, distributed by Knowledge Builders in 1944. It is an eleven minute film, renting for \$2.00. The film footage is taken from the older film *Grass*, produced in 1925 by Paramount Pictures, but the life of the nomadic peoples of Iran is interestingly told.

Filmstrips

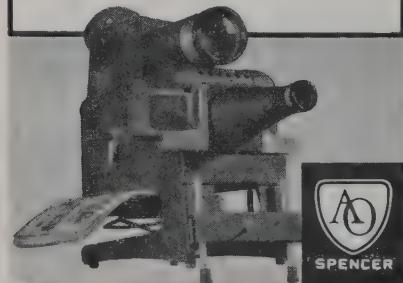
Made in the U.S.A. is a new sound filmstrip produced by the Home Missions Council of North America, designed to pre-

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sent an overview of the scope of work of the Home Missions Council. Sixty-seven frames, two records, 78 r.p.m., and a script. For sale: \$10.00; or for rent, \$2.50, from the Home Missions Council at 297 Fourth Avenue, New York 10, New York. Key phases of home missions work in general are presented. The leader will need to emphasize constructive action that will help meet the needs presented in the filmstrip.

This Is Delmo is a new sound filmstrip released by the Congregational Christian Churches, in color, running for twenty minutes and renting for \$3.00, from any of the Pilgrim Press audio-visual libraries. This is the story of important cooperative work in rural Missouri among farmer sharecroppers, and emphasizes one of the neglected phases of home missions work.

Beyond City Limits is a new black and white filmstrip produced by the United Christian Missionary Society. It has 83 frames and two 12-inch nonbreakable records, with a script and study guide. Price: \$10.00; rental, \$2.50. Based on the book, *Rural Prospects*, by Mark Rich. The filmstrip interprets the changes which have taken place in rural America, and points to the necessary adaptation and strengthening of the program of the rural church to meet the responsibilities of contemporary life.

Filmstrips entitled: *Iraq, Morocco, Tunis, Tangier, Palestine, Egypt, Arabs*, and others are available from Stillfilm Inc., 171 So. Los Robles Avenue, Pasadena 5, California. Selling for \$1.50, these filmstrips may furnish some background information about the customs and life of peoples in these countries. Since these filmstrips vary in quality, it would be well to see them before purchasing.

A series of filmstrips on the Holy Land and its present-day problems have been released by Film Publishers, Inc., and are available from denominational audio-visual libraries and local dealers. Titles are: *Palestine Primer; The New State of Israel; The People of Israel; The Holy Places; Cities, Old and New; Children of Destiny; My Brother's Keeper; Youth Takes Over; Haganah—Defenders of Israel; Together We Toil; Industries of Israel; and A Culture Reborn*. These filmstrips are generally of good quality and are available for \$3.00 each.

2x2 slides

Excellent colored slide sets photographed by Dr. John C. Trever and released by the Methodist Publishing Houses, are of special interest. The following titles are available: *A Walk Around Jerusalem; Bethlehem, Birthplace of Christ; From Jerusalem to Jericho; Jerusalem, the Holy City; The Art Crafts of Palestine; The Seasons of Palestine; Villages of Palestine; and Visiting Ancient Egypt*. Each of the slide sets rents for \$2.50, from the Methodist Publishing Houses, and are excellent in color and quality.

Twelve reels of pictures on the Near East are available for the Viewmaster. These reels and the Viewmaster viewer are available from your denominational

audio-visual headquarters, local dealers, and camera stores. These reels are intended for individual viewing in order to see the three-dimensional effect possible with these reels. However, a small projector selling for less than \$10.00 is available from denominational publishing houses and local dealers, that will project each of the frames on the screen for a small group.

None of these materials is specifically beamed for children. Therefore the leader or teacher must preview these materials and analyze them for their suitability with the particular age group with which they will be used. For further information concerning any specific titles, confer with your denominational audio-visual library, your local dealers, or the Department of Audio-Visual and Radio Education of the International Council of Religious Education.

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Editorials

The Family's Stake In the Church

Dr. W. Clark Ellzey, who has contributed the guest editorial for this special number, is an outstanding leader in the field of education for marriage and home life. He teaches in this field at Stephens College, Columbia, Missouri, and serves on policy-making committees of the National Council on Family Relations and the Commission on Marriage and the Home of the Federal Council of Churches.

THE CHURCH has outlived its usefulness. Other institutions have taken over its job and are doing it better. Yes, the Church is dead." With these words an old friend, who now calls himself an "emancipated intellectual," buried the Christian Church and sealed the tomb.

On the same day the mail brought me the following announcement:

"Midcentury White House Conference on Children and Youth called by President Harry S. Truman to meet in December. The conference bases its concern for children on the primacy of spiritual values, democratic practice, and the dignity and worth of every individual."

Now the "dignity and worth of every individual" is an idea which roots directly in the principles of the Christian religion. Historically the Church has been the one institution concerned with the perpetuation of these principles. What other institution has taken over this responsibility? If the Church does not continue to perpetuate the principles of the Christian religion what will become of the idea of the dignity and worth of every individual? What has become of it in churchless Russia?

Furthermore, the concept and structure of "democratic practice" rests solidly upon the foundation of the Protestant interpretation of the Christian ethic. There are many institutions interested in democratic practice, but what institution has taken over the Protestant Church's responsibility for perpetuating the Christian ethic? If the Protestant Church does not continue to proclaim the Christian ethic, what may happen to democratic practice?

Concern for the "primacy of spiritual values" has been the Church's major responsibility across the ages. What other institution is now concerned mainly with the primacy of

spiritual values? Since the ideas of democratic practice and the dignity and worth of every individual both emerge from principles formulated in the light of spiritual values, what may happen to these ideas if the values behind the principles are allowed to fade from our knowledge and conscience?

The announcement of the White House conference went on to state that "the purpose of the conference shall be to consider how we can develop in children the mental, emotional and spiritual qualities essential to individual happiness, and to responsible citizenship, and what physical, economic and social conditions are deemed necessary to this development."

There are institutions concerned with the mental and emotional development of children, but again, the Church is the one institution primarily concerned with the development of spiritual qualities in the emerging personality of children. What other institution has now taken over this responsibility?

Apparently the Church still has a job to do. And what a job!

Either the announced basis and purpose of the coming White House conference is political banner-waving, or the president of the United States and the representatives of agencies which work with our children are stating flatly what they sincerely believe to be of prime importance in the development of children toward the kind of maturity capable of living life successfully and dealing with tomorrow's world-size problems.

But if spiritual values and development of spiritual qualities are as important as the President and the planners of the White House conference seem to think, then there may be a greater threat to our nation from within than from outside. The homes of our nation supply the children, and yet a majority of its homes seem unconcerned about such values and qualities, or certainly do not consider them of primary importance.

That should not surprise us. We have said to generation after generation through our public school curriculum that spiritual values and qualities are not essential. In Christian America we have felt that education was so important that every child ought to have an opportunity to

secure it. In fact we have considered it so important that we require it up to a given age or grade, whether the child wants it or not! But among that which was considered important, spiritual values and qualities are conspicuous by their absence. Suggest that a knowledge of spiritual values and an opportunity to develop spiritual qualities be included in the public school curriculum and watch the fireworks.

Suppose we accept the statement of many that such is not the province of the public schools (which we seriously question) and admit that it is the responsibility of the Church. Yet have our homes wholeheartedly supported the Church in its attempt to develop in its children these essential spiritual qualities? During the last decade there does seem to have been an increasing interest on the part of young parents in what the church can do for them and their children, but this concern is far from universal. It is to be hoped that the White House conference may succeed in arousing more of us people in the homes of America to a greater awareness of the Church's need of us and our need of the Church.

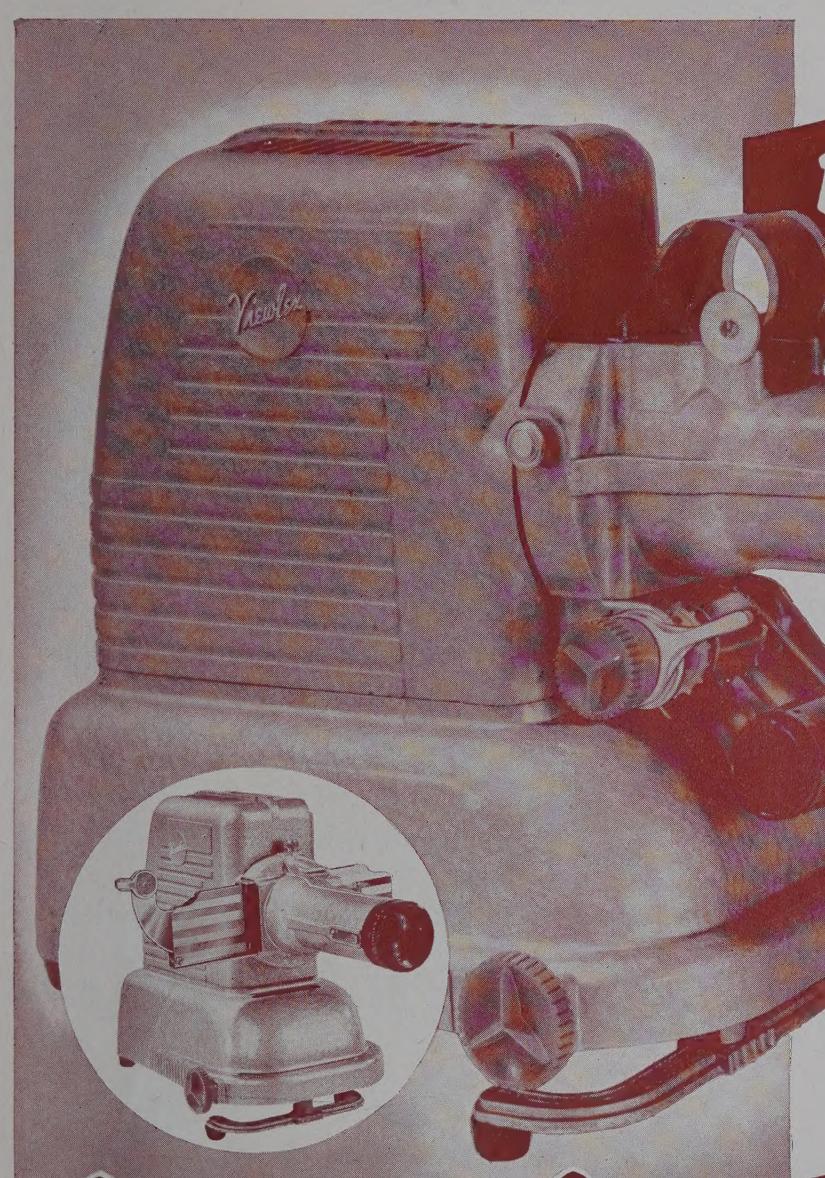
If men and women of more maturity are needed to deal with the problems of the world, and if such maturity, among other things requires a more adequate knowledge of spiritual values and a more sufficient development of spiritual qualities, and if the Church is the only institution primarily concerned with these essentials, then indeed the family has quite a stake in the Church.

W. CLARK ELLZEY

For Further Reference

COUNCILS OF CHURCHES as well as local churches will want to buy extra copies of this valuable special number. It will be of continuing use to family life or adult committees in city and state councils, to those charged with special responsibility for family education in the local church, and to the officers in the women's groups. It could well serve as the basis of discussions in boards of religious education, in parent-teacher meetings, in workers' conferences, and in parents' classes or informal discussion groups. The librarian and the audio-visual chairman will need especially the list of resources on pages 15-17 and the sources of pictures on page 11.

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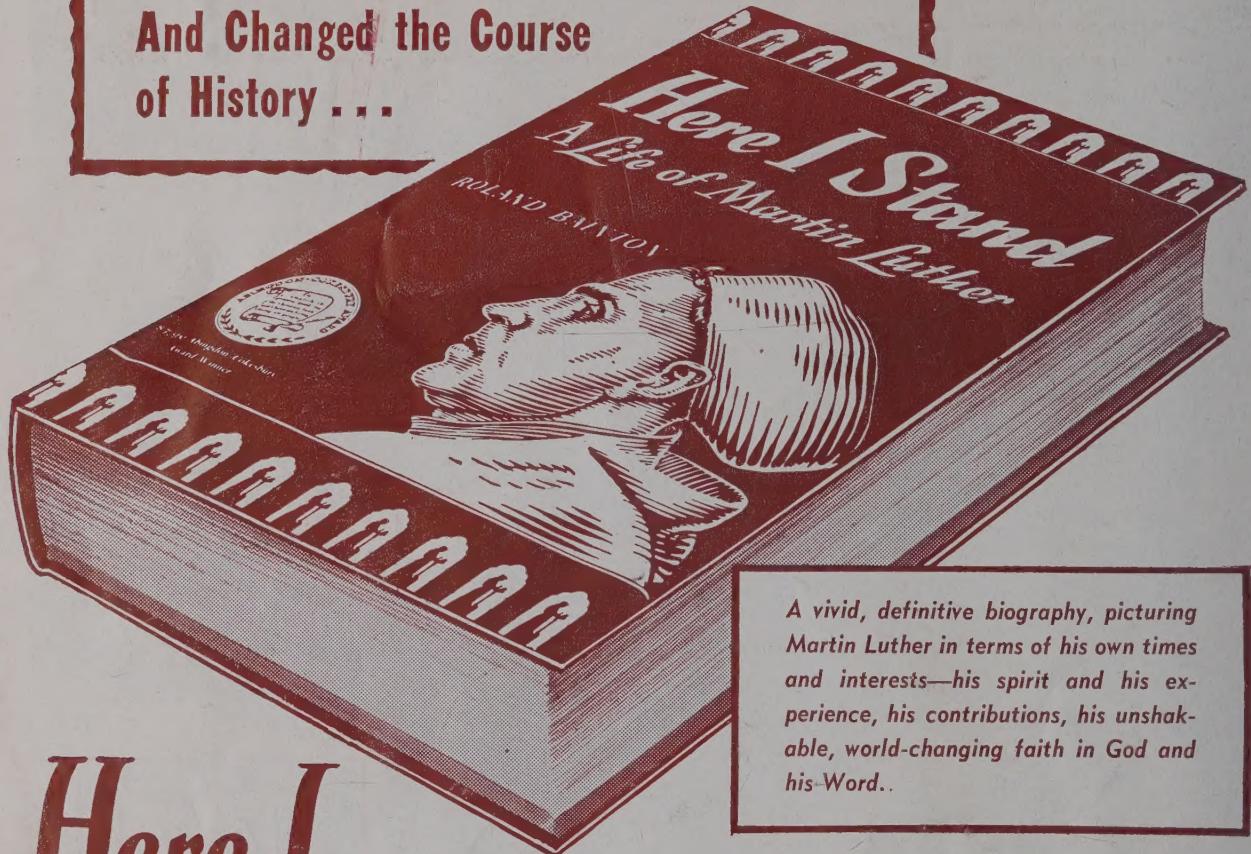
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